LIVES OF
OUR LEADERS

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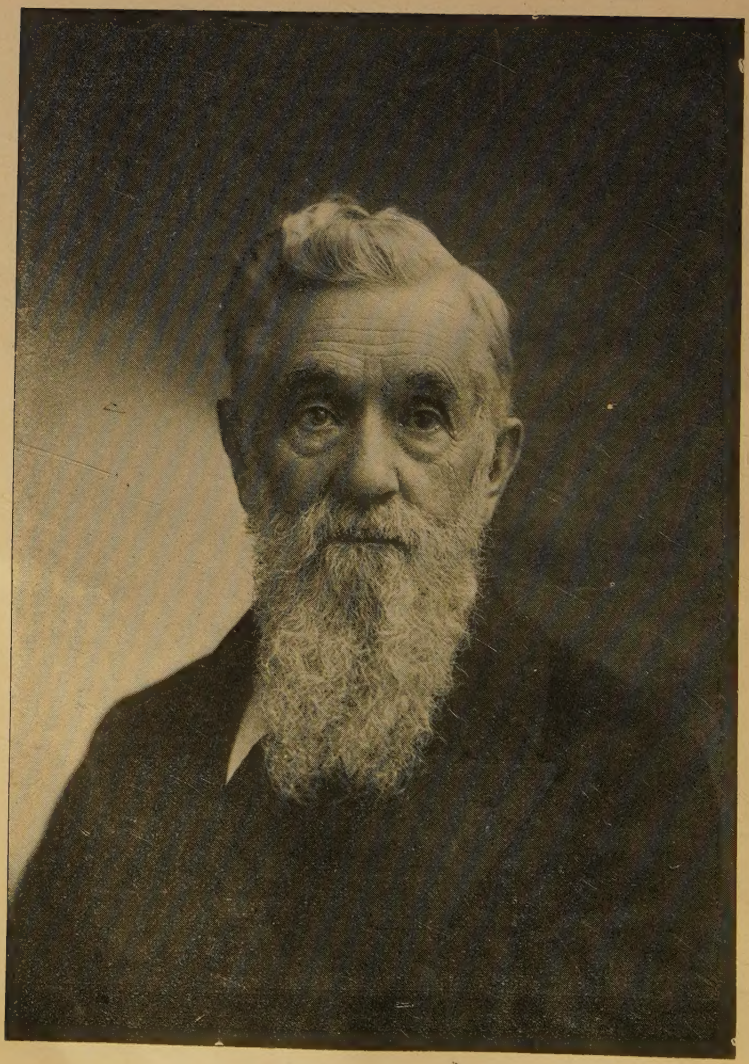

PRESIDENT LORENZO SNOW.

LIVES OF OUR LEADERS.

CHARACTER SKETCHES OF LIVING PRESIDENTS AND APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

WITH PORTRAITS.

THE DESERET NEWS,
SALT LAKE CITY.
1901.

PREFACE.

IN presenting these sketches of the LIVES OF OUR LEADERS, two definite objects have been in view. One is that the youth of Israel, for whom they were especially prepared, might become better acquainted with the lives of our leading brethren; and that they might, by knowing more fully of their integrity and of their untiring, unselfish labors for the cause of truth, be the more able to appreciate their true worth. Another reason for the publication of these sketches is to place before the young suitable models after which they can safely pattern in shaping their own lives. The reading of the history of great men's lives has a powerful influence over those whose characters are just being moulded, and we know of no biographies, aside from those given in the Holy Scriptures, that are in every respect so suitable as models for the children of Zion as are the LIVES OF OUR LEADERS.

The character sketches contained in this volume first appeared in the *Juvenile Instructor*. At the time their publication was contemplated and arranged for Apostle Franklin D. Richards was the president of the quorum of the Twelve Apostles, and as his death occurred after all preparations had been completed for the production of the sketches, although before any of them had appeared, it was deemed proper that a biographical account of his life should be included in the series. While the biographies were being published the vacancy in the quorum of the Twelve was filled, and this made it necessary to add another life sketch to the number first proposed.

THE PUBLISHERS.

Salt Lake City, Utah, April 1, 1901.

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LIVES OF OUR LEADERS.

PRESIDENT LORENZO SNOW.

THERE is not in all Utah, nor in the entire West, a more interesting personality than the present Prophet, Seer, Revelator and President of the Church of Jesus Christ of Latter-day Saints. That this is due in part to the position he occupies and the peculiar circumstances surrounding him and his people, there can be no doubt; but that the general interest he excites centers largely in the man himself, independent of the externals of office and environment, is every whit as unquestionable. Nearly eighty-six years of age, his past life crowded with stirring events ranging all the way from his arduous experiences as a youthful preacher of an unpopular faith in America and in Europe, through his subsequent participation in the compulsory exodus of the Saints from Illinois and their colonization of the «Great American Desert,» down to the climacteric incidents of his almost fatal drowning in the Pacific Ocean and his imprisonment for con-

science sake within the walls of the Utah Penitentiary, he is today, in spite of all these toils and tribulations, in sound health, with powers of mind and body unimpaired, a physical and mental marvel, and amid threatening elements portentous of further persecution, an embodiment of calm hope and cheerful serenity, beautiful if not wonderful to behold.

«As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.»

Placidity of mind, even in the midst of trouble and danger is characteristic of President Snow. He makes the best of every situation, and readily adapts himself to his surroundings, however uncomfortable and oppressive they may be, holding it to be the part of true wisdom, the optimistic stoicism expected of a Saint, to seek to derive from every condition the knowledge and discipline which the All-wise Dispenser of human affairs intended that condition to bestow. He undoubtedly owes to this faculty and disposition, quite as much as to his virtuous and temperate life, that remarkable perpetuation of youthful vigor, which, like the Gulf-stream in Arctic waters, softens and tempers for him the frostiness of age, renders fruitful the present, and promises to make productive the shores of the distant future. President Snow's mentality is a rare and varied combination. He is a natural financier, and at the same time a spiritually-minded man, of literary tastes and poetic temperament. His early experiences as a convert to and an exponent of Mormonism not only border upon but are within the realm of the marvelous, while his latest achievements in the direction of lifting from

the shoulders of the Church the burden of debt that has so long rested upon it, and causing a more faithful observance of the law of tithing among its members, are as extraordinary as they are gratifying to all having the welfare of the Church at heart. It was to be expected that the business acumen and executive ability which founded and carried on the United Order of Brigham City—a co-operative system the nearest and most successful approach to the United Order projected by the Prophet Joseph Smith yet realized—would do something towards relieving the tension under which the Church was laboring at the time of President Snow's advent into power; but that such an impetus as has been manifested would be given, particularly at his time of life, was altogether unlooked for. Not since the days of President Young, of whose firm-handed, puissant administration the present one is strikingly reminiscent, have the Latter-day Saints been so stirred by the preaching of their leaders as during the first year of Lorenzo Snow's presidential incumbency—a year of tithe-preaching and tithe-paying almost unprecedented, and already resultant in a better condition of affairs, temporally and spiritually, than the Church has known for years.

President Snow is not a sanctimonious man; he could not be a fanatic or a bigot if he wished; he is too well-balanced, broad-minded and charitable for that. He would never persecute a man for his opinions, neither indeed for his actions, however much he might disapprove of them. He would never interfere with a man's religious worship, let him worship how, where or what he might. He is remarkably broad and liberal in relation to such things. At the same time he is a pattern of true piety, an exemplary Christian gentleman, zealous in

and devoted to the cause he deems divine. No tyrant, yet a man of firm will, fearless in conceiving, prompt and decided in executing his purposes. Without being a politician, he is wisely politic, and while fearing no man, he is prudent and cautious, regardful of proprieties and of all men's rights. Once convinced of the correctness of an idea, be it a doctrine, policy, principle or course of conduct, he adheres to it with inflexible resolution. He may make enemies by so doing, but he cares little or nothing for that. «I would as lief have some enemies as not,» he remarked sententiously in a recent conversation with the writer.

And yet he is not combative in his disposition. He is essentially a man of peace, a humanitarian. Though, as a youth, fired with military ardor and ambitious to distinguish himself upon the field of Mars, it was not the love of strife and bloodshed that inspired him, but the romance and chivalry of a soldier's life, as haloed and handed down by the memories and traditions of the heroic past, particularly of Revolutionary times. The martial spirit did not abide with him, or was turned into loftier and purer channels when he became a soldier of the cross, waging war, not with his fellowman, but, like ancient Paul, with evil «principalities and powers.» He relates how on a certain day, in his youth, while out hunting, he fell into a reflection upon the nature of his pursuit, that of amusing himself by giving pain and death to harmless, innocent creatures that perhaps had as much right to life and enjoyment as he had; feeling condemned, he laid his gun upon his shoulder, returned home, and thenceforth had no inclination for that «murderous amusement.»

But while humane and merciful, Lorenzo Snow is no

namby-pamby weakling; one who presumed upon this supposition would speedily discover his mistake. Regardful of others' rights, he is equally insistent upon his own. No man ever imposed upon him without his knowing it. He is bland and soft-spoken as a rule, though he can be stern, and is always plain and straightforward in expressing his opinions. In his public discourses he speaks straight to the point, makes no effort at oratory, and his manner and style are entirely without ostentation. His temperament, as stated, is poetic, though he has seldom essayed to wield the poet's pen. In literature, it is as a letter writer that he shines; his descriptive correspondence especially possessing a beauty that borders on the classical. What he does is for the glory of God. A key to his character, an index to the spirit of the man, is furnished in his laconic speech to the Council of the Apostles on becoming President of the Church. «Brethren,» said the silver-haired, slender-framed, but straight-limbed and still vigorous veteran, standing erect, in the midst of that solemn conclave—«I don't want this administration to be known as Lorenzo Snow's administration, but as God's, in and through Lorenzo Snow.» A volume could tell no more.

A native of Mantua, Portage County, Ohio, where he was born April 3rd, 1814, Lorenzo Snow, the eldest son of Oliver and Rosetta L. Pettibone Snow, was reared with the rest of his father's family upon a farm, where, as his sire was much away on public business, he was frequently left in charge, and «early in life became accustomed to responsibilities which he discharged with scrupulous punctuality.» From childhood he exhibited energy and decision of character, and was «ever

a student, whether at home or in school.» Though religiously trained from infancy by pious Baptist parents, up to the age of twenty-two he professed no religion. His earliest ambition was to be a soldier, and he held from the Governor of Ohio a commission, first as an ensign and afterwards as a lieutenant in the State militia. Becoming ambitious for a classic education, at the age of twenty-one he entered Oberlin College, at that time exclusively a Presbyterian institution, to which he was admitted as a special favor through the influence of an intimate friend connected therewith. He remained impervious to the teachings of orthodox Christianity, with which he became very familiar while at Oberlin, and just before leaving there wrote to his sister Eliza, (who had been converted to Mormonism and was then a resident of Kirtland, teaching the family school of the Prophet Joseph Smith) asking many questions concerning her religion, and adding, «if there is nothing better than is to be found here in Oberlin College, good-by to all religions.» Subsequently he went to Kirtland, by his sister's invitation, and studied in a Hebrew school founded by the Prophet at that place, and it was through his association with Joseph Smith and other leading Elders who were also students in this school that he acquired a knowledge of their religion and was converted thereto. He was baptized in June, 1836, by John F. Boynton, one of the Twelve Apostles.

Ordained an Elder early in 1837, he first went preaching among his relatives and friends in Ohio, and in the spring of 1838 removed with his parents, who had also joined the Church, to Missouri. He was on a mission in Kentucky when his people were driven into Illinois, and it was at Nauvoo

that he rejoined them about May 1st, 1840. The same month he started upon his first mission to Europe.

Prior to leaving his native land, he received a remarkable spiritual manifestation, in which was revealed to him a doctrine, the sublimest perhaps to be found in the whole arcana of the «Mormon» faith. It came to him in the form of a couplet, running as follows:

As man now is, God once was;
As God now is, man may be.

This bold and startling, yet sublime and magnificent conception was not then the familiar doctrine to the Latter-day Saints that it is today. It had never been taught to the Church, nor had any one heard it even from the lips of the Prophet, Seer and Revelator, Joseph Smith, whose sole and exclusive right it was (as after him the sole and exclusive right of his successor) to receive revelations for, and teach or authorize the teaching of new doctrines to the Church. Elder Snow himself was startled by the communication and amazed at the magnitude and newness of the principle involved; yet after all, it was perfectly simple, as sublime things always are, and he felt in his inmost soul that it was true. If, he reasoned, God is indeed the father of man, the literal father of his spirit, why should not man, in process of time and by continuous development, eventually become God? And if man, made in the image of God and endowed with Godlike attributes, thus ascends the scale of knowledge, power, glory, and dominion to the plane of Deity, why should not God have ascended the scale in like manner?

But the young Elder was wise and kept his own counsel, knowing the fate of those who prematurely voice the truth,

and recognizing also the impropriety of teaching or in any way circulating a doctrine which had not been passed upon and approved by the highest authority in the Church. He did confide it, however, to two persons, namely, his sister Eliza, who was ever his faithful friend and close confidant, and President Brigham Young, the chief of the Twelve Apostles. He communicated it to his sister at Nauvoo, before leaving for Europe, and to President Young after reaching England, where most of the Twelve Apostles were then laboring, and where Elder Snow arrived on the 21st of October, 1840. President Young listened with interest to his recital, and then said: «Brother Snow, that is a new doctrine; if true, it has been revealed to you for your own private information, and will be taught in due time by the Prophet to the Church; till then I advise you to lay it upon the shelf and say no more about it. Elder Snow took this wise counsel, and after he had returned to America, it was Brigham Young himself who came to him and told him that what had been revealed to him was true, for the Prophet had just been teaching it to the people.

While in England, Elder Snow became one of the Presidency of the European Mission, by appointment of President Parley P. Pratt, who in 1842 followed the other Apostles back to America. President Young, prior to returning, had directed that copies of the Book of Mormon, which he had caused to be published in England, should be specially prepared and richly bound for presentation to the Queen and the Prince Consort. The honor of making this presentation devolved upon Lorenzo Snow, then President of the London Conference, and it was accomplished through the politeness

of Sir Henry Wheatley. At the close of his mission, which lasted nearly three years, Elder Snow took charge of a large company of emigrating Saints, and landed them in safety at Nauvoo April 12, 1843.

Up to this time Lorenzo Snow had lived the life of a bachelor, but soon after returning home he married, entering at once into the order of celestial marriage, taught him by the Prophet, who, during Lorenzo's absence in Europe, had wedded his sister Eliza in that order. Elder Snow espoused on the same day two wives, and subsequently took several others. At Nauvoo he earned his living by school teaching. He was a captain in the Nauvoo Legion and one of a committee appointed by the Twelve Apostles, under the direction of the Prophet, to make explorations in California and Oregon, with a view to finding a new home for the Saints beyond the Rocky Mountains. The expedition never left Nauvoo, being detained by events leading up to the Prophet's martyrdom, which took place while Lorenzo Snow, with other prominent Elders, including most of the Apostles, was absent on an electioneering tour in the interest of the Prophet, who was a candidate for the Presidency of the United States.

He left Nauvoo in the general exodus of his people about the middle of February, 1846. In the organization of the camps for traveling he was appointed captain of ten wagons. He resided at Mount Pisgah in the spring of 1847, and in the general emigration of 1848 was captain of one hundred wagons in the great company led by President Brigham Young from Winter Quarters to Salt Lake Valley.

At Salt Lake City, February 12, 1849, Lorenzo Snow was ordained an Apostle, under the hands of Presidents

Brigham Young, Heber C. Kimball, Willard Richards, Apostles Parley P. Pratt and John Taylor, and simultaneously became a member of the Council of the Twelve; Elders Charles C. Rich, Erastus Snow and Franklin D. Richards being ordained Apostles and becoming members of that Council at the same time. At the General Conference in the following October he was appointed to establish a mission in Italy and adjacent countries. He started upon this mission October 19th, in company with a large number of other Elders bound for various nations, the first missionaries sent out from the Rocky Mountains.

In the opening of the Italian Mission, he was assisted by Elders Jabez Woodard, Joseph Toronto and T. B. H. Stenhouse. These four on November 25th, 1850, organized the Church in Italy, on the summit of a snow-crowned peak overlooking the valley of Piedmont. The peak they had previously named «Mount Brigham.» Their first converts were among the Waldenses. From there the work spread to Switzerland and other parts. Apostle Snow caused the Book of Mormon, as well as several pamphlets that he had written, to be translated and published in Italian, and wrote a series of letters descriptive of Italy and the Italian Mission to the *Millennial Star* and to various friends and co-laborers in different parts of the world.

Having established «Mormonism» in the land of the Cæsars and in the land of William Tell, he next turned his attention to the East. He sent Elder William Willes and afterwards Elder Joseph Richards to Calcutta, Elder Hugh Findlay to Bombay, and made arrangements for Elder Thomas Obray to labor on the Island of Malta. He then started for India him-

self, but was detained at Malta by an accident to his ship, and being under instructions to return home in time to take part in the laying of the corner stones of the Salt Lake Temple, was compelled to forego his design of visiting India and returning home over the waters of the Pacific. By way of Gibraltar, Portsmouth, London, Liverpool, New York and St. Louis, he reached Salt Lake City July 30, 1852.

In the fall of 1853 he was given a mission to locate fifty families in what is now Box Elder County, where a small settlement had already been formed, but was greatly in need of reinforcement and government by a master spirit, such as now came among them in the person of this zealous and energetic Apostle. He laid out a city, which he named (as he had previously named the snowy peak in Piedmont) Brigham, in honor of the President of the Church. There he settled and became President of Box Elder Stake, holding that position until honorably released in August, 1877. When the County was organized by the Legislature, he was elected a member of the Council branch of the Assembly, representing the district composed of Box Elder and Weber Counties. He had previously sat in the Legislature, being first elected in 1852 while a resident of Salt Lake City. He was a member of the Legislative Council continuously for thirty years, during about twelve of which he presided over the deliberations of that body.

The drowning episode referred to in the beginning of this article, occurred on the coast of the Island of Maui, one of the Hawaiian group, March 31, 1864, Apostle Snow with Apostle Ezra T. Benson and others being then upon a special mission to the Islands for the purpose of setting in order, by

direction of President Young, the affairs of that mission, which had become sadly demoralized through the nefarious operations of one Walter M. Gibson, who, all unauthorized, had gone to the Islands and imposed himself upon the unsuspecting native members of the Church as a spiritual and temporal ruler to whom they must pay abject homage. Those accompanying the Apostles were Elders Joseph F. Smith, Alma L. Smith and W. W. Cluff. The party arrived at Honolulu about March 27th, and sailing thence two days later, came to anchor on the morning of the 31st about a mile from the mouth of the little harbor of Lahaina. The sea was rather rough, especially at the mouth of the harbor—a narrow passage between coral reefs—and in attempting to land, the ship's small boat containing Apostles Benson and Snow, Elders Cluff and Alma Smith, the Captain and several natives, capsized in the foaming surf. Apostle Snow and the Captain were drowned. Their apparently lifeless bodies were taken from the waves, and after protracted and persistent labor resuscitated. Apostle Snow was virtually dead, and though rolled on a barrel till all the water he had swallowed was ejected, he gave no signs of life until those in attendance on him had placed their mouths to his and inflated his lungs with their breath, inhaling and exhaling in imitation of natural respiration. By this means he was gradually brought back to life. He and his brethren successfully accomplished their mission. They cut Elder Gibson off the Church and persuaded the people whom he had deceived to return to their homes on the various islands and follow after him no more. The two Apostles then returned to America.

It was soon after his return that the Apostle Lorenzo

entered upon his great work of organizing the Brigham City Mercantile and Manufacturing Association, otherwise known as the United Order of Brigham City. It began with a mercantile department consisting of four stockholders, including himself, with a capital of about three thousand dollars, upon which dividends were paid in store goods, amounting usually to about twenty-five per cent per annum. As this enterprise prospered, they continued receiving capital stock and adding new names to the list of stockholders until they had a surplus of capital and had succeeded in uniting the interests of the people and securing their patronage. The establishment of home industries followed, a score or more of them springing into existence, each paying dividends in the articles produced. Hundreds of people were furnished with employment, new and commodious buildings were erected for the various departments and everything was prosperous. The subsequent disastrous experience of the Order, through fire, vexatious lawsuits, illegal and oppressive taxation, etc., need not here be recounted. Suffice it that the success of this magnificent enterprise during the twenty years of its existence, will always stand as a monument to the practical genius, industrial thrift and business sagacity of its founder. The fictitious achievements of M. Madeleine, Mayor of M. Sur M.—as portrayed by Victor Hugo in his great novel «Les Miserables»—found a historical parallel in the achievements of Apostle Lorenzo Snow, President of Box Elder Stake and head of the United Order of Brigham City.

The anti-polygamy crusade under the Edmunds law began in the fall of 1884, and was at its height a year later when Apostle Snow fell into its meshes. After being arrested, he

refused to allow his friends to rescue him, resigning himself to his fate with the calm complacency so characteristic of him. How he was tried and convicted three times for one alleged offense—that of living with, or acknowledging a plurality of wives—heavily fined and imprisoned in the penitentiary; how while there he and the forty-eight Elders imprisoned with him for like offenses declined Governor West's offer of amnesty, made on condition that they would obey a law aimed at a principle of their religion; and how finally after eleven months' experience behind bolts and bars Apostle Snow was released by a decision of the Supreme Court of the United States, shattering the illegal doctrine of «segregation,» under which the triple sentence had been pronounced upon him—all this is familiar history to our readers.

The accession of Wilford Woodruff to the Presidency of the Church of Jesus Christ of Latter-day Saints, April 6, 1889, made Lorenzo Snow the senior in the Council of the Twelve Apostles, and on the same day he was sustained as the standing President of that body. He had always been interested in Temple work, having served for years as a member of the Logan Temple committee, and soon after the dedication of the Salt Lake Temple, in April, 1893, in which ceremonies he played a conspicuous part, he was installed as its President, a position which he still occupies.

Lorenzo Snow succeeded to the Presidency of the Church September 13, 1898, eleven days after the death of President Woodruff. He chose as his counselors Apostles George Q. Cannon and Joseph F. Smith, who had been the counselors of his two predecessors, and the three were sustained as

the First Presidency by the united vote of the Council of the Apostles and afterwards by the unanimous vote of the General Conference.

President Snow's first moves were largely of a financial character, designed to relieve the Church of the heavy burden of debt that has rested upon it ever since the confiscation of its property under the operations of the Edmunds-Tucker act. As Trustee-in-Trust he authorized two great bond issues, aggregating a million dollars, and with the means thus obtained—almost entirely from home capitalists—he paid off the Church's most pressing obligations and materially reduced the rate of interest it was paying upon borrowed money.

This done, he threw his soul into a movement destined to mark his administration as one of the most notable in the history of the Church—a movement that may be designated as a revival along the lines of tithe-preaching and tithe-paying. Proceeding in May, 1899, with a large party, to St. George, at the extreme southern end of the State, he there proclaimed as the word of the Lord to the Latter-day Saints, that if they would continue to enjoy His blessings and reap the fruition of His promises of peace and prosperity upon this land, they must live the law of the Lord in relation to tithes and offerings. Past remissness would be forgiven if the future witnessed a faithful observance of the statute, and heaven would shower more abundantly than ever its blessings upon the people; but if the law were not honored, calamities would come and the people would be scourged for their disobedience. Other speakers took up the theme, and it was echoed and re-echoed until the whole region rang and

resounded with it. From St. George the great reformatory wave rolled northward, thronged meetings being held at all principal points between that place and Salt Lake City, at which the law of tithing was almost the sole and exclusive theme dwelt upon. During the summer a great representative fast meeting, attended by officers of the Church from all the stakes and wards throughout the Rocky Mountain region, was held in the Salt Lake Temple, where the same admonitions were repeated, to be carried back to the people residing in the remotest settlements of the Saints from Canada to Mexico. Northern Utah and Southern Idaho were also visited by President Snow and the Apostolic party in the interests of the same cause. The President gave his hearers to understand that the Saints were to pay their tithing, not because it would get the Church out of debt—which was merely an incident—but because it was the law of the Lord, a law upon whose faithful observance great blessings were predicated. The effect of this evangelical movement was instantaneous. The President had previously possessed in a marked degree the love and confidence of his people, and now these good feelings were increased and intensified; tithes and offerings came pouring in with a promptness and plenitude unknown for years, and in every way, spiritually and temporally, the Church's condition improved and its prospects brightened.

Many changes and improvements in its affairs may be looked for as the result of the energetic and progressive policy inaugurated by its present head. His example and precepts all point in the direction of a spiritual and temporal revival among the Latter-day Saints. God willing—and it is

God that he acknowledges as the source of all his success—he will free the Church from bondage, the bondage of debt (a freedom predicted by him several years since) and prepare his people for the advent of still greater things; perhaps for the establishment of that order of «unity, equality, fraternity,» introduced by their first Prophet and President, the martyred Joseph, and upon the principles of which alone can Zion be built up and redeemed. At an age when most men proverbially have «one foot in the grave,» Lorenzo Snow stands upon its brink like an angel of the resurrection, calling upon the sleeping to awake, upon the dead to rise.

Orson F. Whitney.

PRESIDENT GEORGE Q. CANNON.

PRESIDENT GEORGE Q. CANNON.

THROUGH the merciful kindness of the Lord, people who dwell in this age of the world have the inestimable privilege of receiving instruction from the words and example of living Apostles, whose inspired testimony is added to that of Apostles of ancient times in forming a body of scripture to call our minds to the saving principles of the Gospel. It is therefore fitting to open this paper with a character sketch of President George Q. Cannon as he was seen by one who knew him first as an Apostle, in the discharge of the duties of that high calling, and who describes him then and since in that capacity. This pen picture was requested of Elder John Nicholson, who says:

My first meeting with George Q. Cannon was in the city of Edinburgh, Scotland, in 1862. On the invitation of several brethren of the local branch of the Church, I accompanied them in a friendly call upon him at the house at which he was stopping during a brief visit to the Scottish capital. He was at that time presiding over the European mission.

I was then a youth of twenty-two years, and afflicted with diffidence, amounting to embarrassment in the presence of strangers, and therefore on this occasion confined myself strictly to the exercise of observation listening to the conversation and replying tersely to questions directed personally to myself.

I was at once struck with the strength of the personality of the distinguished visitor—a handsome, vigorous man of thirty-five years. His figure of medium height, well rounded and erect; the shapely head crowned with a liberal growth of black hair; the cheeks and upper lip clean shaved; the chin adorned with a close hirsute growth. Up to that time his was one of the most striking faces I had seen; a forehead broad and high—the breadth being specially observable in the upper section; a somewhat large, aquiline nose, almost approaching the Israelitish in contour; a well formed mouth, without rigidity and with an expression of amiability. The large, clear, grey eyes impressed me most. In the course of conversation, in which he took the lead, the characteristic mobility of his countenance was exhibited.

My acquaintance with the subject of this personal sketch covers the period from 1862 to the present. At times it has been close—notably while he was at the head of the *Deseret News* establishment and editor of that journal, commencing in November, 1867, and continuing for several years. Necessarily I had opportunities of becoming familiar with many of his traits. One of these was his regard for detail and appearances. While presiding in Europe he insisted that the clerks employed in the office at Liverpool should write with neatness and legibility. All those who worked under him in that capacity became excellent penmen.

The importance he attaches to appearances is not only apparent in his own unvarying personal neatness, but in his requiring, under proper circumstances, the same condition on the part of others. Hence in the missionary field in Europe he directed that every Elder should be clad in a full suit of black, of clerical cut, and surmounted by a tall silk hat. Frequently when a group of missionaries arrived he would commission one of the office clerks to take the lot to a clothing establishment where they were thus equipped. Occasionally, but rarely, some of the boys from the far West objected. One of these is now a Bishop in Idaho. While the

latter labored abroad he insisted on dispensing with the use of suspenders, in wearing a suit with some semblance of antiquity and not of the regulation cut or color, and a somewhat unsymmetrical article for headgear. Brother Cannon sometimes good-humoredly referred to this unconventional but really estimable individual.

President Cannon is a gifted speaker. In his earlier experience he was much more deliberate in utterance than later in life. In this he showed his usual fidelity to detail. If he happened to make the slightest error in grammar he would there and then correct himself by repeating a sentence. This was noticeable in the first discourse I heard him deliver. It was on the subject of the necessity of continuous revelation, which he explained with striking clearness. For many years he has ranked among the foremost public speakers of the nation. Added to his wide range of information and deep and sometimes tremendous earnestness, he has been aided by a clear, resonant voice. When warmed to his theme he has on occasions reached the highest flights of oratory, thrilling and captivating his auditors by the forcefulness of his thought and the persuasiveness of his address.

There never was a man within the range of my acquaintance who could so readily as he adapt his speech to convey important thoughts to the minds of little children. This is one of the rarest of gifts. It is natural to him, and he developed it to a high degree of excellence by cultivation. Hence his speech has a wide applicability, ranging from the undeveloped children to the most cultivated audiences of mature people. His addresses have been far from being confined to theological and moral subjects, but have embraced a wide variety of themes, including civil government and other matters associated with the general wellbeing of humanity.

He is an intense lover of little children, in whom he takes a deep interest. This trait has always been manifested in his visits to families. He never fails to give a liberal share of attention to the little ones, with whom he pleasantly converses. In

this capacity he has exhibited marked tenacity of memory by calling each child of a household by name after a lapse of two or three years between a former and a later visit.

His love for and interest in his own progeny are hardly exceeded. This patriarchal instinct prompts him to group the members of his family and their branches around himself, he being the center of the aggregation. The wisdom of this is apparent. It is the process of patriarchal populous expansion. Its perpetuation means an incalculably wonderful result. So long as the organization and solidification are preserved, the accretion must necessarily be ceaseless. This practical effect of his personality is but one of numerous evidences of the communal tendency of his thoughts and far-reaching character of his ideals.

It must not be supposed that Brother Cannon's interest in and affection for children are merely of a centralized character. On the contrary these sentiments are, with him, decidedly expansive. His work at the head and front of the Sunday School system, now so conspicuous a feature among the Latter-day Saints, places this beyond question. He took hold of this labor when the enterprise had scarce an existence as an organization. Now it extends to every settlement where the Saints are found, and has numbers of scattered branches in the nations abroad. I have no idea that this beneficent establishment has its equal in completeness and efficiency in the world. The spectacle presented by the Jubilee celebration held in the Tabernacle, Salt Lake City, Oct. 8th, 1899, was of such a character as to impress any intelligent beholder with this thought. Who can count the number of precious souls whose feet have been directed and maintained in the path of rectitude and salvation by the agency of this great institution? If the subject of this sketch had performed no other work in life than that which he has acomplished in connection with the Sunday School cause, it would entitle him to have his name handed down as a benefactor, to the latest generation. What he has produced under

the blessing of God, through this agency, radiates beyond the limits of time and stretches into eternity, where the multiplication of its effects will parallel duration.

The man about whom I write has been conspicuous for the strength of his personal magnetism. As a rule he captivates those who come in contact with him. The influence of his personal atmosphere has not only been felt among his coreligionists but has extended to all classes of men whom he has met in the world. I should say that he is a natural statesman. This has been virtually admitted by national characters of this Republic, while he occupied the position of Delegate to the Congress of the United States from the Territory of Utah, and since. While acting in that capacity he showed his usual appreciation of the necessity for familiarity with details. Not only did he acquaint himself with the functions of government and the features indicating the limitation lines between its different departments, but likewise with the names, constituencies, and some personal particulars regarding every member of each branch of the national legislature. He was therefore regarded by his cotemporaries in that body as a kind of individual intelligence bureau. When any one member made inquiry of another about some particular Senator or member of Congress, it was by no means unusual for the gentleman interrogated to say, "I don't know. Inquire of Mr. Cannon from Utah. He seems to know everybody." This species of information was doubtless useful to the gentleman who possessed it. As a rule, men are pleased when they observe evidences of being remembered.

Running through the career of this striking character are strong evidences of his adherence to duty as he has understood it. This ideal has been sustained under circumstances that have demanded, at the time, much personal sacrifice. His responses to calls made upon him by his superiors in office in the Church of Christ have been prompt and unhesitating. I have found in my

observation of men this statement of Carlyle to be unqualifiedly correct: "Great minds are respectfully obedient to all that is over them. Only small souls are otherwise."

The standard of the subject of this sketch in relation to charity has always been of the highest order. His exalted ideal in this respect has not only been exhibited in his public and private teachings but, without doubt, is personally exemplified in his entire mortal career to the present. This eminent position regarding the most important subjects that occupy human contemplation has undergone in him but a single change—a modification in his views in relation to those who have not practically occupied the same elevated moral position as himself.

Has Brother Cannon exhibited faults? Ask me if he is human. Imperfections are the lot of humanity. Where there is light there is shadow—the more brilliant the light the deeper the shadow appears by contrast. The failings of mere men of the world pass without notice, while the defects of individuals conspicuous for great qualities appear abnormally large by immediate contrast with their opposite. In this case I speak not of imperfections. They should be buried in oblivion by the overwhelming weight of his virtues.

In the forepart of this volume is given a life-sketch of an Apostle whose term of service in that eminent position is longer than that of any other man now among us—President Lorenzo Snow, who become a member of the Twelve more than fifty years ago. President George Q. Cannon, first counselor to President Snow in the First Presidency of the Church, is the second, of those now living, in point of years' service since entering the council of the Apostles. This is his fortieth year since being called to meet the responsibilities of the Apostleship, and he is the twenty-fifth person selected to occupy a position among the

Twelve. He was a young man when the summons came, and, while he has reaped the benefits of experience and ever-increasing knowledge, he has not become aged in the common application of the term as it relates to the intellectual vigor, the devotion, the inspirational power—in brief, the intelligence conferred by the Almighty to meet the exalted requirements made of His servants.

George Quayle Cannon was born in the humbler ranks of life; not among the lower classes, for his parents had a wealth of uprightness, honesty, integrity, probity, and Christian devotion which made them respected and esteemed in the community where they dwelt; they were honored for their worth by the people good and true with whom they associated. The date of birth was Thursday, January 11, 1827; the place, Liverpool, England; and his parents, George and Ann Quayle Cannon, were natives of Peel, Isle of Man, the family line being traceable on the island for centuries back.

In early life George Q. was a careful reader of the Bible. By the knowledge thus acquired of the dealings of God with His children, there was laid the foundation for a deep and abiding faith in the Ruler of the universe. As a youth he had wept for the privilege of witnessing the mighty works of the Savior and His Apostles; and he noted that the gifts and blessings enjoyed anciently were not manifested among the various denominations of Christendom. This faculty of thoughtful discrimination between teachings and practices was of inestimable value to him in after life; it is one too often neglected in cultivation by young people, whose failure in this regard limits their powers of discernment. Its use enabled George Q. to recognize more readily than would have been

possible otherwise a system of religion that conformed in practice to the Bible plan.

His aunt, Leonora Cannon, had moved to Canada, and there became the wife of John Taylor, then a Methodist local preacher. When the Gospel was carried to Canada, John Taylor and his wife received it, and the former ultimately became President of the Church. In 1840, Elder Taylor was one of the Latter-day Saint missionaries sent to England, and during his preaching there the Cannon family were among those who investigated and accepted the divine message, realizing that it was the plan of salvation taught by the Savior. The family started for Nauvoo in 1842, and Sister Cannon died on the way, being buried at sea. Two years later her husband passed from this life, and the children were left without mother or father.

When the family reached Nauvoo, in 1842, the Prophet Joseph Smith was among those who came to the landing to meet the immigrants. George Q. recognized him at once, as readily as though he always had been acquainted with him, though he had never seen even his portrait. In Nauvoo, George Q. became a member of his uncle's family, and as Elder Taylor was publishing a paper, the young man learned the printing business in his office. When the Latter-day Saints were compelled to leave Nauvoo, in 1846, Elder Cannon traveled with the main body to Winter Quarters, and the succeeding year crossed the plains, arriving in the Great Salt Lake valley October 3, 1847; thus being one of Utah's pioneers, whose arduous labors he shared cheerfully. Two years later he was called to go to California, and while there, in 1850, he was selected with others for a mission to the

Sandwich Islands, where he landed on December 12, 1850.

The Hawaiian Islands mission emphasizes a prominent trait in Elder Cannon's character. The missionaries had expected to preach to the white population, but the opportunity to do so was very limited, and most of the Elders were in favor of returning home. Elder Cannon was impressed by a sense of his duty to preach the Gospel; he could not feel that he had performed his part by stopping at the very threshold of his work; he had put his hand to the plough and was not ready to turn back without making the furrow. The white people would not listen, but the native population was in need of Gospel teaching, and Elder Cannon determined to do his part in supplying that need. He informed his companions of his purpose, if he had to remain alone, and though he might not baptize one soul. His unflinching devotion to duty and unwavering faith that the Lord would bless his labors were the means of a great triumph in disseminating the Gospel message among the Hawaiian people. Four Elders remained with Brother Cannon, and in three and a half years there were over four thousand members of the Church on the islands. The Elders had to learn the language—an accomplishment that came with remarkable ease to Elder Cannon, who also translated the Book of Mormon into the Hawaiian tongue.

Returning from the Sandwich Islands in the summer of 1854, Elder Cannon assisted the late Apostle Parley P. Pratt for several weeks, with the latter's autobiography, then came on to Salt Lake City, where he was made one of the presidents of the Thirtieth quorum of Seventy, and shortly afterwards was notified to prepare for a second mission to the islands.

Before the time came for starting in response to this appointment, Elder Cannon was called on a mission to California, to assist Elder P. P. Pratt in the publication of a paper. He left Salt Lake City on May 10th, 1855, and on reaching California was set apart to preside over the missionary work in that State and in Oregon, while Elder Pratt came to Utah. The publication of a paper, the *Western Standard*, and the fulfillment of duties involved in the mission, were a task which called for all of Elder Cannon's mental and physical energies, and these were willingly devoted thereto. Besides the labors connected with the *Western Standard* and the responsibilities of the mission, which had to contend in that day with severely adverse circumstances, Elder Cannon published the Book of Mormon in the Hawaiian language, the work being attended with great difficulties. When it was done, the news of the approach toward Utah of the Buchanan, or Johnston's, army was received, and in obedience to counsel Elder Cannon closed up the mission affairs and returned home, reaching Salt Lake City on January 19, 1858.

On his arrival here Elder Cannon was appointed adjutant general in the army being organized for defense against invasion, and engaged in that service. Soon afterward he was directed by President Young to take a printing press and material to Fillmore, and there issue the *Deseret News*, which he did from April to September, 1858. Then he was sent on a mission to the Eastern States. The call for this reached him at Payson, as he was returning from Fillmore to Salt Lake City, and in three-quarters of an hour he was ready to start. The speedy preparation was remarkable, but his promptness was not a surprise. It was a rule

of his life to be on hand at the call of duty, and to lose no time in unnecessary delay. Time with him was too precious to waste.

The eastern mission was of a delicate nature; so much prejudice against and misinformation concerning the Mormons prevailed, that the task of helping to correct the false impressions existing had to be performed judiciously to be effective. Elder Cannon engaged in the work with characteristic zeal and energy, and, by means of letters of introduction from the late Gen. Thomas L. Kane and others, was able to meet many leading editors, members of Congress, and other public men, and to present to them the true state of affairs in Utah. Besides doing this, he had charge of the branches of the Church in the east, and in 1859 and 1860 acted as Church emigration agent, in which position his careful attention to detail made his services highly valuable and satisfactory.

While on this mission Elder Cannon was selected, October 23, 1859, to fill the vacancy in the council of Apostles occasioned by the death of Elder Parley P. Pratt; and on his return home ten months later, August, 26, 1860 he was ordained an Apostle and became one of the Twelve. He was then thirty-three years of age. Soon after his ordination he was called on a mission to Great Britain, and on December 21, 1860, reached Liverpool. A short time subsequently he established the Church printing office in that city.

Returning to America, in May, 1862, Elder Cannon went to Washington, he and Hon. Wm. H. Hooper having been elected Senators from Utah, in an endeavor to have the Territory admitted into the Union as a State. In July, 1862,

Congress having adjourned, Elder Cannon again went to Europe, and presided over the mission there till 1864. In the autumn of that year there was an Indian war in the United States, and the journey over the plains to Utah was attended with many perils, but was made in safety. For the fifteen years preceding the date of his arrival, more than fourteen years of Elder Cannon's time had been spent in missionary labors away from his home.

To return to his own residence from the mission field was not with him to lay aside the harness he had worn in teaching the Gospel. His fixed purpose was to be ever onward in the path of progress. There was ample opportunity to instruct and encourage the Saints at home; there were thousands of the youth who needed to receive the same testimony their parents had obtained of the divinity of the Gospel restored to earth, that they might in turn be valiant in its behalf and enjoy its blessings. In the winter of 1864-5 Elder Cannon organized a Sunday School in the Fourteenth Ward, Salt Lake City, and by the first of the year 1866 he was ready to enter the larger field of educating the youth through his experience and ability as a writer, as well as by his voice and immediate example. In January, 1866, he began the publication of the *Juvenile Instructor*.

This magazine is now in its thirty-fifth year, and it is not boasting to say that it has been a great power for good among the young people. Notwithstanding the many and onerous duties that have fallen to the lot of President Cannon since 1866, some of which have required his absence from Utah, the periods when he has not given the *Juvenile Instructor* his personal attention have been few and brief

indeed. In connection with the work of the Sunday Schools, which this magazine espoused from the first, Elder Cannon was made general superintendent of the Deseret Sunday School Union in 1867, and has acted in that position up to the present. Not long since he stated in public that he knew of no work in life that had given him greater satisfaction than his association with the cause of training the young people in the paths of righteousness and true knowledge. In educational matters he was connected not only with the Sunday Schools, but with the public school system, being at one time chancellor of the University of Deseret; he is also actively engaged with the Church schools.

In referring briefly to what Elder Cannon has done as editor, author and publisher, it may be mentioned that in 1867 he received another appointment from President Young to take charge of the *Deseret News*, then issued weekly and semi-weekly, and while in the capacity of editor he instituted the publication of the *Deseret Evening News*. Again, in 1877, in company with Elder Brigham Young, Jr., he was in charge of the *Deseret News* for a time. He is also author of a standard history of the Prophet Joseph Smith, and of several smaller works, one of them being My First Mission, the initial volume of the Faith Promoting Series. The publishing house of which he is the head has issued a vast number of publications of the better class.

In the way of business enterprises, Elder Cannon has taken a very active part. He was associated with the founding of Zion's Co-operative Mercantile Institution, and is now the only surviving member of the original board of directors of that great organization, in which he is still an officer. He

has also been connected with railways, banks, and other financial and industrial enterprises to promote the business welfare and development of the inter-mountain region.

In 1871 he was sent east on another mission to aid in correcting false impressions that were being created against the Latter-day Saints.

In August, 1872, he was elected Delegate to Congress from Utah Territory—a position to which he was chosen five consecutive terms. He had had experience as a legislator in Utah; and in Congress, though he had no voice or vote on general legislation, his judgment and advice were sought after and valued by numbers of his associates in the national legislature.

Owing to strong prejudice against the Latter-day Saints, he had numerous trying and even exciting experiences in Congress; but he made many warm friends in the national capital, and accomplished much for the people of Utah. Finally, in March, 1882, the outcry against the Latter-day Saints culminated in the passage of a law which rendered him ineligible to the office of Delegate. This was the Edmunds act disfranchising those who practiced polygamy as a religious rite. Before retiring from Congress, however, he had the opportunity of speaking in vindication of the people of Utah, and under the trying circumstances discharged his duty with boldness and emphasis, yet with diplomatic delicacy.

By the will of President Brigham Young, who died in 1877, George Q. Cannon, Brigham Young, Jr., and Albert Carrington were named as executors. The settlement of the estate required much attention, and was a source of con-

siderable worry. In 1879 suit was begun by a few dissatisfied heirs, and Judge J. S. Boreman made an order increasing the bond of the administrators. As this rule by the court was a travesty on justice, the executors refused to obey it. They preferred the prospect of an indefinite term of imprisonment to submitting to the imposition required of them, and were committed to the penitentiary. After three weeks' imprisonment, Chief Justice Hunter, who had newly assumed the duties of office, set aside the unjus trequirement and restored them to liberty. Soon after this, the intricacies and difficulties of settling the estate were proceeded with till the administration of its affairs was closed.

The presidency of the Church was exercised by the council of Apostles from August, 1877, till October, 1880, when the First Presidency was reorganized. Apostle John Taylor was elected President of the Church, his counselors being Apostles George Q. Cannon and Joseph F. Smith. Twice since then, in 1890 and in 1898, the First Presidency has been reorganized, the changes being rendered necessary by the death of President John Taylor and President Wilford Woodruff, respectively. In each organization the choice has fallen without hesitancy upon Elders Cannon and Smith for counselors. The selection in the First Presidency gave President Cannon still further opportunity for the exercise of his notable faculty of counseling and of meeting the spiritual duties to which he had advanced by a life's service. Nowhere has his influence been so potent for good or so far-reaching among the people as in association with his brethren in this capacity. His career in this respect is a powerful example to the youth of the inestimable value of a steady,

conservative, vigorous and strict adherence to duty, whether in the humbler or higher ranks of society, in achieving success in life.

In the year 1884 there began a specially persecutive assault on the Latter-day Saints, particularly aimed at the plural marriage feature of their religion. Owing to the intense bitterness of some who were engaged in this raid, it was felt, from the promptings of experience, to be advisable for the leading brethren of the Church to avoid coming directly within the power of the persecutors. There was not likely to be toward men less prominent the violence that characterized the days of Carthage jail; but to the leaders the severer result was almost certain unless something was done to avert it as far as possible. The desirable end was attained, though President Taylor died in exile. President Cannon was specially harassed, and passed through many close places, but finally the fury of the persecutive storm began to spend itself; the spirit of the law, itself severe in these cases became predominant, and President Cannon and other leaders met the issue as early as it was reasonably safe for those in their position to do so, and were subjected to fine and imprisonment. President Cannon served a four months' term in the Utah penitentiary. The prison life of those who were thus incarcerated was no stain upon their character—it became a credit mark of their fidelity to their convictions of right.

The experiences of President Cannon, as may be seen readily from a brief review thereof, have included so many hardships that wear on the physical being, and so much that draw on the intellectual faculties, as to impress an observer

with the fact that it must have been a remarkably powerful physical and mental organization to bear up successfully under the pressure. In Brother Cannon's case, as in that of other notables among the leading men of the Church, a potent factor that has contributed to this success should be noted by the young readers of these pages. It is that the subject of this sketch recognized his mortal tabernacle as given him of God for a holy purpose, and that his duty was to take the best care he could of it under the circumstances he was placed in. This he sought to do; and notably in connection with the Word of Wisdom he has contributed years to his life by observing the counsel of God given by revelation to the Saints. President Cannon has had severe attacks of illness, and there is not a doubt that his career on earth would have been closed long since if he had been less mindful of the rules of health. All men cannot reach old age through the best care they can give themselves; but the readers of this work can learn from President Cannon's example how not to shorten their lives, but to prolong them to the fullest extent for good and joy to themselves and associates.

This sketch would be incomplete without making reference to an element that has entered largely into President Cannon's success as a writer and speaker, in public and in private. He has sought carefully for that polish, grace and understanding of words that enable him to express his thoughts forcibly, clearly, and in plain language that the people generally comprehend; he exhibits a careful avoidance of mystifying phrases and unwieldy words. His aim is to use language as it should be used—to convey lessons of truth and beauty. But this manipulation is to an extent mechanical—intelli-

gently so, as the act of a skilled workman in securing and handling the best tools for his purpose. Back of it all is the pure and deep earnestness of a sincere soul which devotes the full energies of its intelligence to the task at hand. When he converses, or writes, or preaches, there is in President Cannon's every word and sentence the living fire of an intense earnestness, always in full measure for the occasion, always wrought up to that point which yearns for greater strength from divine inspiration, and does not yearn in vain.

The limit of space for this imperfect sketch is reached; may the interest in its lessons be but thoroughly awakened, and it will have served its purpose.

Jas. H. Anderson.

PRESIDENT JOSEPH F. SMITH.

PRESIDENT JOSEPH F. SMITH.

IT was John Locke, the great characteristic English philospher, who, at the age of thirty, wrote:

«I no sooner perceived myself in the world, but I found myself in a storm which has lasted hitherto.»

To Joseph F. Smith, who is among the greatest and most unique and notable individualities of that peculiar people, the Latter-day Saints, this sentence of Locke's is especially applicable. Only his life was enveloped in storm before he could perceive. He is the son of Hyrum Smith, the second patriarch of the Church, and brother of the Prophet Joseph. His mother was Mary Fielding, of English origin, a woman of bright and strong mind and of excellent business and administrative qualities.

It was during the Missouri troubles. Governor Boggs had issued his order to exterminate the «Mormons.» On the first day of November, 1838, through the heartless treachery of Colonel Hinkle, Joseph and Hyrum and several other leaders of the people were betrayed into the hands of an armed mob under General Clark. They were to be taken prisoners, and confined in jail, and perhaps shot. On the following day, these betrayed leaders were given a few moments to bid farewell to their families. Under a strong

guard of militia mobocrats, Hyrum was marched to his home in Far West, and, at the point of the bayonet, with oaths and curses, was ordered to take his last farewell of his wife. For his «doom was sealed,» and he was told that he would never see her again. Imagine such a shock to his companion! It would have overpowered and come near ending the life of an ordinary person. But with the natural strength of her mind, coupled with the sustaining care of God, she was upheld in this fiery trial with its added miseries to follow. It was on the 13th day of the same month of November, 1838, in the midst of plunderings, and scenes of severest hardships and persecution, that she gave birth to her first-born who was named Joseph Fielding Smith. In the cold of the following January, leaving four little ones, under the care of her sister Mercy R.—children of her husband by a former wife then dead—she journeyed in a wagon with her infant to Liberty jail in Clay County, where the husband and father was confined, without trial or conviction, his sole offense being that he was a «Mormon.» She was permitted to visit him in jail, but was later compelled to continue her flight from Missouri with her children to seek shelter in Illinois.

Such were the stormy environments of birth, and such was the first pilgrimage of the infant Joseph who has since compassed the earth and the islands of the sea, promulgating and defending the principles for which his father endured imprisonment and later martyrdom, and for which his mother suffered untold persecution and distress.

Joseph's early years were spent amidst the agitations which culminated in the martyrdom of his uncle and his father

on the memorable 27th day of June, 1844. After the abandonment of the city by the Twelve, and when the majority of the Saints had been driven from Nauvoo, in September, 1846, his mother fled from the city and camped on the west side of the Mississippi River, amon the trees on its banks, without wagon or tent, during the bombardment of the city by the mob. Having later succeeded in making exchanges of property in Illinois for teams and an outfit, she set out for Winter Quarters,on the Missouri River. Joseph, a lad of only about eight years, drove a yoke of oxen and a wagon most of the distance through the state of Iowa to Winter Quarters, and his other occupation, after leaving Nauvoo, was principally that of herd boy.

On these western plains he drank in the freedom of the spirit of the west, and developed that physical strength which, notwithstanding his later sedentary occupation, is still observable in his robust, erect and muscular form.

He is a lover of strength and a believer in work. «Labor is the key to the true happiness of the physical and spiritual being. If a man possesses millions, his children should still be taught how to labor with their hands; boys and girls should receive a home training which will fit them to cope with the practical daily affairs of family life, even where the conditions are such that they may not have to do this work themselves; they will then know how to guide and direct others,» said he, in a recent conversation with the writer.

The great and overpowering desire of all the Saints was to obtain means to gather to the valley. For this purpose various kinds of labor was sought in Iowa and neigboring states, from farming to school teaching. In the fall of 1847,

he drove a team for his mother to St. Joseph for the purpose of securing provisions to make the coveted journey to the Salt Lake Valley, in the spring following. The trip was successfully made.

It was in the fall of that year, while tending his mother's cattle near Winter Quarters, that he experienced one of the most exciting incidents of his life. The cattle were their only hope of means for immigration to the valley. This fact was deeply impressed upon the boy, so that he came to view them as a precious heritage, as well as a priceless charge given to him as a herd boy. He understood the responsibility; and that is much, for neither Joseph, the boy, nor Joseph, the man, was ever known to shirk a duty or prove recreant to a responsibility.

One morning, in company with Alden and Thomas Burdick, he set out upon the usual duties of the day. The cattle were feeding in the valley some distance from the settlement, which valley was reached in two ways, one over a «bench» or plateau, the other through a ravine or small canyon. The boys had each a horse. Joseph's was a bay mare, swifter than the others. Alden suggested that Thomas and Joseph go the short route to the left, over the «bench,» and he would go up the canyon to the right, so that they would meet in the valley from the two directions. The suggestion was gladly adopted, and the two set out with youthful frolic, and soon arrived at the upper end of the valley, where the cattle could be seen feeding by a stream which divided it in the center and wound down the canyon from the direction of the settlement. Having the day before them, they amused themselves with «running» their horses, and, later, in «jump-

ing» them over a little gully in the upper part of the valley. As they were engaged in this amusement, suddenly a band of twenty or thirty Indians came in view, around a point in the lower end of the valley, some distance below the cattle. Thomas first saw them, and frantically yelled, «Indians,» at the same time turning his horse for the «bench» to ride for home. Joseph started to follow, but the thought came to his mind, «My cattle, I must save my cattle!» From that moment, only this thought filled his mind; everything else was blank and dark. He headed his horse for the Indians, to get around the herd before the reds should reach it. One Indian, naked like the others, having only a cloth around the loins, passed him, flying to catch Thomas. Joseph reached the head of the herd, and succeeded in turning the cattle up the ravine just as the Indians approached. His efforts, coupled with the rush and yells of the Indians, stampeded the herd up the valley followed by Joseph, who, by keeping his horse on the «dead» run, succeeded for some time in keeping between the herd and the Indians. Here was a picture! the boy, the cattle, the Indians, headed on the run for the settlement! Finally the reds cut him away from the herd, whereupon he turned, going down stream a distance, then circling around the ravine to the right, to reach the cattle from the side. He had not gone far in that direction when other Indians were seen. They started for him, overtaking him as he emerged from the valley. He still spurred his horse, going at full speed, and while thus riding, two of the naked reds closed up beside him in the wild race, and took him, while the horses were going at full speed, one by the left arm and the other by the right leg, and lifted him from the saddle, for a moment

holding him in the air, then suddenly dropping him to the ground.

Undoubtedly he would have been scalped but for the timely appearance of a company of men going to the hay fields, on the opposite side of the ravine, which scared the thieving Indians away, they having obtained both the boys' horses for their pains. In the meantime Thomas had given the alarm. Two relief companies were formed in the settlement, one a posse of horsemen under Hosea Stout, who went up the canyon and found the cattle with Alden Burdick (the pursuing Indians having abandoned the chase from fright), while the other took the «bench» route, and discovered Joseph who with them spent the day in a fruitless search for the Indians and the cattle supposed to have been stolen. «I remember, on my way home,» says Joseph, «how I sat down and wept for my cattle, and how the thought of meeting mother, who could not now go to the valley, wrung my soul with anguish.» But happily, his bravery and fidelity to trust, which are indissolubly interwoven with his character as a man, had saved the herd.

Leaving Winter Quarters in the spring of 1848, they reached the Salt Lake Valley on September 23, Joseph driving two yoke of oxen with a heavily loaded wagon the whole distance. He performed all the duties of a day-watchman, herdsman and teamster, with other requirements imposed upon the men. Arriving in the valley, he again had charge of the herds, interchanging with such labors as plowing, canyon work, harvesting and fencing. During this whole time he never lost an animal entrusted to his care; this notwithstanding the numerous large wolves abounding in the valley.

His education was obtained from his mother, who early taught him, in the tent, in the camp, on the prairie, to read from the Bible. He has had no other save that sterner education gathered from the practical pages of life. But his opportunities in later years have not gone unused, and there are few college-bred men who delight more in books than Joseph. He is, too, a fair judge of the manner and matter of books. His leisure for reading is limited, owing to his constant employment in the affairs of the Church; but he loves to read books of history, philosophy, science; and has specially delighted in such authors as Seiss and Samuel Smiles, who may be said to be his favorites. He is fond of music, of which, though not a judge, he is a great lover, especially enjoying the music of the human voice. In 1852, his mother died, leaving him an orphan at the age of fourteen. When fifteen years of age, he, with other young men, was called on his first mission to the Sandwich Islands. The incidents of the journey to the coast by horses, his work in the mountains at a shingle mill for means to proceed, and the embarkment and journey on the *Vaquero* for the islands, are sufficient for a long chapter in themselves; while his labors in the Maui conference, under President F. A. Hammond, his efforts to learn the language in the district of Kula, his attack of sickness, the most severe of his life, caused by the Panama fever, and his other labors and varied, trying experiences while there, would fill a volume. He says, «Of the many gifts of the Spirit which were manifest through my administration, next to my acquirement of the language, the most prominent was perhaps the gift of healing, and by the power of God the casting out of evil spirits, which frequently occurred." One

incident shows how the Lord is with His servants: Joseph was studying the language, being alone with a native family in Wailuku. One night while he sat by a dismal light poring over his books in one corner of the room where dwelt a native and his wife, the woman was suddenly possessed; she arose and looking toward Joseph made the most fearful noises and gestures, accompanied by terrible physical contortions. Her husband came on his bended knees and crouched beside him, frightened to trembling. The fear that our young missionary felt under those circumstances was something indescribable, but presently it all left him, and he stood up facing the maniac woman, exclaiming: «In the name of the Lord Jesus Christ, I rebuke you.» Like a flash, the woman fell to the floor like one dead. The husband went to ascertain if she were alive, and pronounced her dead. Then he returned, and set up a perfect howl, which Joseph likewise rebuked. What should Joseph do? His first impression was to get away from the horrid surroundings, but upon reflection he decided that such action would not be wise. His feelings were indescribable, but having rebuked the evil, it was subdued and peace was restored, and he proceeded again with his studies. These are the class of experiences that bring a lone missionary, young as he was, close to the Lord.

Returning in 1858, he joined the militia which intercepted Johnston's army, serving until the close of hostilities, under Colonel Thomas Callister. He was later chaplain of Colonel Heber P. Kimball's regiment, with the rank of captain. He took part in many Indian expeditions, and was in every sense a minute man in the Utah militia.

In the spring of 1860, he was sent on a mission to Great

Britain, driving a four-mule team over the plains for his passage. On this mission he served nearly three years, returning in the summer of 1863; it was here that the intimacy between President George Q. Cannon, who presided over the mission, and Joseph F. Smith began; friendship and love for each other were engendered, which have since grown stronger through the intimate careers of two beautiful lives. On his return, President Young proposed at a Priesthood meeting that Joseph and his cousin, Samuel, each be given a present of $1,000 to begin life with. President Smith realized in the neighborhood of $75.00, in provisions and merchandise, but mostly a legacy of much annoyance from certain people who entertained the current belief that he had thus obtained a small fortune. With the exception of the cost of his passage and stage fare home, which was sent him by his aunt, Mercy R. Thompson, amounting to about $100, he paid his own expenses throughout, as he had done on previous missions. President Smith has been too busy with his work to make money, and his temporal affairs are a strong testimony to his exclusive devotion to the public good.

He had only been at home a short time, when, in the early spring of 1864, he was called to accompany Ezra T. Benson and Lorenzo Snow on a second mission to the Sandwich Islands to regulate the affairs of that mission, which had been greatly disarranged by the well-known, shrewd and covetous actions of Walter M. Gibson. In this mission he acted as principal interpreter for the Apostles. After Gibson was excommunicated from the Church, Joseph was left in charge of the mission, with W. W. Cluff and Alma L. Smith as his fellow-laborers. It was many months after Gibson had

been cut off before his people left his jurisdiction and returned to the standard of the Church. Among the works accomplished by Joseph and his associates on this mission was the selection of the Laie plantation as a gathering place for the Saints, which was afterwards, on their recommendation, purchased by a committee sent for that purpose by President Young, and which has proven a valuable possession for the mission, and for the Church in a general way. Joseph and his aids returned in the winter of 1864-5.

It was while on this mission that the drowning incident occurred, mentioned in Whitney's sketch of President Snow. President Smith's part in the affair has never been told. The ship upon which they arrived lay anchored in the channel in which the sea was nearly always rough. A breakwater had been built, under shelter of which the natives skillfully steered their boats ashore. There was much danger, however, in approaching it. When it was proposed that the party should land in the ship's unwieldy freight-boat, President Smith strongly opposed the proposition, telling the brethren that at the breakwater there was great danger of capsizing, the boat being a clumsy old tub, unfit for such a load. He refused to go ashore, and tried to prevail upon the others to abandon the attempt until a better boat could be obtained. He offered to go ashore alone, and to return with a safer boat to land the party. So persistent, however, were some of the brethren, that he was chided for his waywardness, and one of the Apostles even told him: «Young man, you would better obey counsel.» But he reiterated his impression of danger refusing positively to land in that boat, and again offering to go alone for a better boat. But the

brethren persisted, whereupon he asked that they leave their satchels with their clothes and valuables on the anchored ship with him, and that he be permitted to stay. This they reluctantly consented to do, and set out for land. Joseph stood upon the ship and saw them depart, filled with the greatest apprehension for their safety. When the party reached the breakwater, he saw one of the great waves suddenly overturn the boat, dropping the company into twenty or thirty feet of water. A boat came out from shore, manned with natives, who set to work to gather them up, and obtained all but President Snow, when the boat which picked them up started for land. It was then that Elder W. W. Cluff demanded that they return for Brother Snow who would otherwise have been abandoned and left for drowned. He was found and dragged into the boat for dead, being thus saved by Brother Cluff. All this time, Joseph stood in the greatest agony as a witness, helpless, on the deck of the ship. His first information of his companions' fate came from some passing natives who replied to his inquiry that one of the men (Brother Snow) was dead. But through the blessings of God and self-effort it was, fortunately, not quite so serious, his life having been restored. Joseph had saved himself and the satchels, and he has always considered that while the brethren fatefully said of the incident: «It was to be,» that a prevention in this case would have been much better than a cure. The incident illustrates two predominating traits in his character: When he is convinced of the truth, he is not afraid to express himself in its favor to any man on earth. When he does express himself, it is often with such earnestness and vigor that there is danger of his giving offense.

On his return home, he labored in the Church historian's office for a number of years; also as clerk in the endowment house, succeeding Elder John V. Long in that capacity; being in charge, after the death of President Young, until it was closed. He had been ordained an Apostle under the hands of President Young, on July 1, 1866, and on the 8th of October, 1867, he was appointed to fill a vacancy in the quorum of the Twelve Apostles. In the year following, he was sent with Apostle Wilford Woodruff and Elder A. O. Smoot to Utah County, and served one term in the Provo city council.

On February 28, 1874, he went on his second mission to England, where he presided over the European mission, returning in 1875, after the death of President George A. Smith. On his return he was appointed to preside over the Davis Stake until the spring of 1877, when he left on his third British mission, having first witnessed the dedication of the first temple in the Rocky Mountains, at St. George, April, 1877. He arrived in Liverpool May 27th, and was joined a short time afterwards by Apostle Orson Pratt, who had been sent to publish new editions of the Book of Mormon and the Doctrine and Covenants. When news arrived of the death of President Young, they were released, arriving home September 27th. In August of the following year, he was sent with Apostle Orson Pratt on a short eastern mission, visiting noted places in the history of the Church in Missouri, Ohio, New York and Illinois. It was on this trip that they had their famous interview with David Whitmer. When the First Presidency was organized, in October, 1880, he was chosen second counselor to President John Taylor, who died July 25,

1887. He was chosen to the same position in the Presidency under President Woodruff; and holds it at present under President Snow. It would take too much space to name his various civil positions held in Salt Lake City and in the legislature of the territory, where he served the people long and faithfully. All my readers are familiar with the work of his recent years; it is like an open book to the whole people.

So he has been constantly in the service of the public, and by his straightforward course has won the love, confidence and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the "Mormon" people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength.

President Joseph F. Smith has an imposing physical appearance. Now completing his 62nd year, he is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking, he throws his full, clear, brown eyes wide open on the listener who may readily perceive from their penetrating glimpse the wonderful mental power of the tall forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of gray. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance, under the different influences of his mind: now intensely present, with an enthusiastic and childlike interest in immediate subjects

and surroundings: now absent, the mobility of his features, set in that earnest almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life.

As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the sincerity of its delivery, and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touches the hearts of the people with the simple eloquence of one who is himself convinced of the truths presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the Gospel, and the divine origin of this work. His whole life and testimony are an inspiration to the young.

I said to him: «You knew Joseph, the Prophet; you are old in the work of the Church: what is your testimony to the youth of Zion concerning these things?» And he replied slowly and deliberately:

«I was acquainted with the Prophet Joseph in my youth. I was familiar in his home, with his boys and with his family. I have sat on his knee, I have heard him preach, distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have *known* that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains to go to

his martyrdom, and I saw his lifeless body together with that of my father after they were murdered in Carthage jail; and still have the most palpable remembrance of the gloom and sorrow of those dreadful days. I believe in the divine mission of the prophets of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man and not false to myself, to the end of my days.»

Edw. H. Anderson.

PRESIDENT FRANKLIN DEWEY RICHARDS.

PRESIDENT FRANKLIN DEWEY RICHARDS.

"When to the common rest that crowns our days,
Called in the noon of life the good man goes,
Or full of years and ripe in wisdom lays
His silver temples in their last repose;
* * * * * * *
We think on what they were, with many fears
Lest goodness die with them and leave the coming years."

THAT President Franklin D. Richards was a good man, is certain; and that when he died no inconsiderable amount of goodness, excellence and virtue passed from this life into the higher life—evaporating like the gentle rain to the sky from which it fell—is equally undeniable to all who knew him, and whose faith in God and the hereafter in any degree ran parallel with his own. How often would he refer to the eternal immigration and emigration of the spirits of men, the sons and daughters of God, sent hither or summoned hence by their Maker, pursuant to the divine laws governing human development and progression; a spectacle, he maintained, that would be as visible to our eyes, if the veil of earthliness were lifted, as any other sight that our mortal visions now behold. He did not believe, however, that with him, or with any man who might die, al

goodness was in danger of departing out of the world. He held that it was the mission of good men everywhere to bring goodness into the world and leave it here, where it might accumulate, where, by virtue of the righteous examples and precepts of such men, it would take root, grow, increase and multiply, until eventually the whole earth would be redeemed by it. Franklin D. Richards was a good man. Was he also a great man? Let us see.

Men may be good without being great, but no man can be truly great without being truly good. «Sire, you are looking at a good man, and I at a great man; each of us can profit by it,» Victor Hugo makes his Bishop Myriel say to the Emperor Napoleon. But Napoleon could not have been great had there been no goodness in him, and that the good Bishop was also great, is evident from this good and great utterance alone. There are degrees of goodness and of greatness, as abstract philosophy and concrete history both testify; but if history, which «teaches philosophy by examples,» tells anything, and if philosophy can add anything to what history has told, it declares and must declare that in the last analysis goodness is the jeweled crown that greatness wears upon its brow. Of necessity they are inseparable. Goodness is the life-blood by which greatness is sustained and perpetuated. Disaster follows inevitably their divorce.

What is greatness? It is largeness; in other words, goodness expanded and developed. What is goodness? Greatness in embryo, potential excellence, awaiting expansion and development. Greatness is largeness, consequently there are different kinds of greatness. Greatness of body is not

greatness of mind, nor is greatness of mind necessarily greatness of heart and soul. Greatness of mind, heart and soul depends upon capacity, upon the possession of noble talents, of sublime qualities, and the disposition and power to put them to their proper use. Tried by this test, Franklin D. Richards comes forth from the crucible not only a good man, but a great one.

A man may still be great, though his fellow-men in general do not recognize in him the elements of greatness. Many a great man has been ignored by his contemporaries, and appreciated, if at all, only by posterity. It is the lot of comparatively few even among great souls to shine conspicuously in the eyes of their own generation. Franklin D. Richards was one of that few. Born among humble surroundings and reared in comparative obscurity, he was destined to be singled out for prominence and placed on high to subserve the ends of Deity. Men not great in the eyes of God do not rise to such positions as this man was fated to fill.

A great and good man will be true to his convictions, however unpopular, and will faithfully carry them out when duty demands, whatever the cost or sacrifice. The life and character of Franklin D. Richards furnish a shining example of this fact. He was a youth of seventeen, when in his far away New England home (Richmond, Berkshire County, Massachusetts, where he was born April 2nd, 1821) he espoused the unpopular cause of «Mormonism,» being baptized by his father, Phinehas Richards, in the waters of Mill Creek in his native town, June 3rd, 1838. The conversion of the Richards family to «Mormonism» had been brought about through the agency of their cousin, Brigham Young, then one of the

Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, which in 1836 had its headquarters at Kirtland, Ohio. During the summer of that year Brigham Young and his brother Joseph came to Richmond on a proselyting visit, bringing with them the Book of Mormon, which was carefully perused by their kindred, and by none more carefully than the youth Franklin, one of the most studious and thoughtful minds among them. Its perusal, in the intervals of his labors upon the farm, converted him, as it had previously converted his uncles Willard and Levi Richards, his father Phinehas, his mother Wealthy Dewey Richards, and other members of the family. His younger brother George, with his uncles, was already with the main body of the Church, which at the time of Franklin's baptism was migrating from Ohio to Missouri.

In the fall of 1838 he bade farewell to home and kindred, such as yet remained in Massachusetts, and set out for Far West, Missouri, then the chief gathering place of the Saints. The local war between «Mormons» and Missourians was then raging, and the awful news of the Haun's Mill massacre, the siege and sacking of Far West and other atrocities by the Missourians reached the ears of the young convert toilsomely trudging his hopeful way towards the scene of the prevailing troubles. As he passed through the trampled fields and smoldering ruins of once flourishing but now deserted «Mormon» homesteads, and at Haun's Mill stood upon the spot where nearly a score of defenseless settlers had been inhumanly butchered by an armed mob and their bodies thrown into a well, he little dreamed that in that rude receptacle, covered up with rocks and soil,

lay all that was mortal of his beloved brother, George Spencer Richards, one of the victims of the massacre.

In May, 1839, Franklin joined his expatriated people at Quincy, Illinois, where he first met the Prophet Joseph Smith. At Nauvoo, in April, 1840, he was ordained a Seventy and sent upon a mission to Northern Indiana, where he labored zealously and successfully, converting and baptizing many. At the town of La Porte he formed the acquaintance of Isaac Snyder and family, natives of the Eastern States, who had been converted to «Mormonism» in Canada and had come part way on their journey to the gathering place at Nauvoo. In their hospitable home the young missionary was tenderly nursed back to health from a severe spell of sickness resulting from his arduous labors and the somewhat unhealthy climate of that section. Though active and quick to recuperate, he was never robust; his constitution, lithe and elastic, resembling the willow rather than the oak, easily bent but not readily broken. The youngest daughter of this family, Jane Snyder, he married at Nauvoo, December 18th, 1842.

This young wife was about to become a mother, when, in the midst of the exodus of the Saints from Illinois, her husband set out upon his first mission to foreign lands. Ordained a High Priest in 1844, he had previously been called to preach the Gospel in Europe, and had started and gone as far as the Atlantic seaboard (discharging en route a semi-political duty in the interests of the Prophet, who was a candidate for the Presidency of the United States) when he was recalled to Nauvoo by the terrible tidings of the murder of the Prophet and Patriarch in Carthage jail.

A special mission to the State of Michigan intervened, during which Elder Richards gathered means for the completion of the Nauvoo Temple—to which he contributed the labor of his own hands as carpenter and painter—and then came the second call to Europe. Leaving Nauvoo early in July, he sailed from New York in the latter part of September.

God is never cruel, but His providences, designed for man's development, sometimes seem so. While Franklin D. Richards, homeless and almost penniless, was making his way eastward to the port where he would embark for a foreign strand, his invalid wife, whom he had left at the camp of the exiled Saints on Sugar Creek, westward bound, gave birth to a son, her second child, and the babe, after drawing a few faint breaths, pillowed its head in eternal sleep upon its broken-hearted mother's breast. The sad news reached the young husband and father just as he was on the eve of sailing. During his absence his only remaining child, a lovely little daughter named Wealthy, also died, as did his brother Joseph W.; the former at Winter Quarters on the Missouri River; the latter, at Pueblo, now in Colorado, on his way to California, as a member of the Mormon Battalion.

Landing at Liverpool about the middle of October, Elder Richards was appointed to preside over the Church in Scotland, and in January, 1847, he filled a brief interregnum as President of the European Mission, between the departure of President Orson Hyde and the arrival of his successor President Orson Spencer. He was chosen by the latter to act as his counselor, and subsequently labored in

the Bath, Bristol and Trowbridge Conferences, which he reorganized as the South Conference. At the head of a company of Saints bound for Utah, and accompanied by his brother Samuel, who had been his co-laborer in Scotland, he sailed from Liverpool February 20, 1848, and by way of New Orleans and St. Louis reached Winter Quarters, where his wife awaited him. He was in time to cross the plains with Presidents Brigham Young, Heber C. Kimball and Willard Richards, the newly created First Presidency, who led the main body of the migrating Church to Salt Lake Valley that season. Franklin was captain over fifty wagons in the subdivision commanded by President Richards. He reached his journey's end on the 19th of October.

Ordained an Apostle on February 12, 1849, Franklin D. Richards in the following October started upon his second mission to Europe, this time to relieve President Orson Pratt, in charge of affairs at Liverpool. He now established in that land the Perpetual Emigrating Fund, which prior to leaving home he had helped to institute, and in 1852 forwarded to Utah the first company of European Saints that ever emigrated under its auspices. The mighty work accomplished by him during this and his two subsequent missions to Europe, can only be briefly summarized in this article. Under him and his brother Samuel (who presided during the first interregnum) «Mormonism» in the British Isles rose to the zenith of its prosperity. It had previously numbered forty thousand converts in that country. Now, between the summers of 1850 and 1852, sixteen thousand additional baptisms were recorded; a more perfect organization of branches, conferences and pastorates was effected throughout the

Mission; new editions of the Hymn Book and Voice of Warning were issued; the Pearl of Great Price was compiled; the Book of Mormon stereotyped, and the business of the Liverpool office doubled. Two important plans were also devised, one to make the *Millennial Star* a weekly instead of a semi-monthly periodical, with an increase in the number of its issue, and the other to change the route of «Mormon» emigration from Liverpool, making it go by way of New York, instead of by the old, perilous and sickly route via New Orleans and St. Louis.

Apostle Richards returned to Utah in the summer of 1852, in time to attend the special conference held at Salt Lake City on the 28th and 29th of August, at which the doctrine of plural marriage, (which he had long since accepted and obeyed,) was first publicly promulged. The two following winters were spent by him in the Legislature. He participated in the ceremonies of dedicating the Salt Lake Temple grounds and laying the corner-stones of that edifice early in 1853, and in the ensuing summer and fall made two trips to Iron County to establish the iron works projected by President Brigham Young, and some of the arrangements for which had been made by himself and Apostle Erastus Snow while in Europe. During the winter of 1853-4, he was requested by President Young to prepare to resume his missionary labors abroad. His letter of appointment from the First Presidency now authorized him «to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries.» This meant that he was expected to direct the affairs of the Church in the East Indies, Africa, Australia and New Zealand, as

well as in Great Britain and on the continent of Europe. Prior to his departure for England, his uncle, President Willard Richards, died, and from that time the Apostle Franklin was looked upon as the head of the Richards family.

He arrived at Liverpool June 4th, 1854, and as soon as practicable made an extended tour of the various continental branches, everywhere stimulating and promoting the work. During a subsequent trip to the continent he organized the Saxon Mission and baptized Dr. Karl G. Maeser, one of the most notable converts that the European Mission has produced. In 1855 he leased for the Church the premises known as «42 Islington, Liverpool,» which have ever since remained the chief office and headquarters of the Mission. Between 1854 and 1856 eight thousand emigrants were shipped under his direction from Liverpool to New York. President Richards acted the part of a father to his missionary subordinates and they loved him for his great kindness of heart, his sunny, even-tempered affability, gentlemanly courtesy and sincere desires for their welfare and that of the great cause which all were actively engaged in promoting. Everywhere the work throve amazingly under his administration, although during much of the time he labored under great bodily weakness and debility. Apostle Orson Pratt, who in July, 1856, succeeded him as President of the Mission, in announcing that fact through the *Millennial Star*, said with reference to his predecessor: «A rapid extension of the work of the gathering has been a prominent feature of his administration, the last great act of which—the introduction of practicing the law of tithing among the Saints in Europe—is a fitting close to his extensive and

important labors. We receive the work from the hands of President Richards with great satisfaction and pleasure on account of the healthy and flourishing condition in which we find it.»

President Richards left Liverpool on the 26th of July, and arrived at Salt Lake City on the 4th of October. He assisted in the great reformation then in progress throughout the Church, and during the winter of 1856-7 was again in the Legislature, and was re-elected a Regent of the University of Deseret. In April, 1857, he was elected and commissioned a brigadier-general in the Utah militia and partook of the general experiences attending the invasion of the Territory by Johnston's army. For several years thereafter he was active in ecclesiastical, political, military and educational work for the public, and in his spare time engaged in agricultural and milling pursuits on his own account. In July, 1866, he was again appointed upon a mission to Europe.

Pursuant to this appointment, he landed at Liverpool in September of that year, and first made an extended tour through the branches and conferences of Great Britain, Scandinavia and other parts of Europe, making himself thoroughly acquainted with the affairs of the Mission, to the presidency of which he succeeded in July of the year following. The retiring President, Elder Brigham Young, Jr., in announcing the installation of his successor, referred to him as «a tried warrior in the cause of truth,» and predicted that a fresh impetus would be given the work under his administration The words were scarcely uttered before they began to be fulfilled. Rallying the Elders to his sup-

port and reinforcing their native zeal with his own infectious enthusiasm, he sent them forth into the ministry with renewed faith and determination. The result was the baptism within the next twelve months of three thousand four hundred and fifty-seven souls in Great Britain alone. In the same length of time he emigrated to Utah upwards of two thousand three hundred Latter-day Saints. He also inaugurated the change by which steamships were substituted for sailing vessels in the Church emigration. On his arrival home, October 3rd, 1868, he received from President Young this warm and appreciative greeting: «Brother Franklin, welcome home; I am glad to see you; I congratulate you on your revival of the work in the British Mission.»

The period of his return from this his last foreign mission was the period of the advent into Utah of the transcontinental railroad, which, after the welding ceremony at Promontory in May, 1869, made Ogden, Weber County, the joint terminus of the Union Pacific and Central Pacific roads, under the soubriquet of the «Junction City.» There by President Young's advice and appointment, Apostle Richards took up his permanent abode, and acted for several years as President of the Weber Stake of Zion. He was at Ogden to welcome the advent of the «iron horse» two months before the meeting of the two railroads at Promontory. In February of that year he was elected probate judge of Weber County and held that office continuously from March 1st, 1869, to September 25th, 1883. During his tenure of the position the county was greatly built up and improved. In January, 1870, he with others started the newspaper known as the *Ogden Junction*, of which he was for some time the editor. Judge

Richards' court had both original and appellate jurisdiction in common law and chancery cases until the Poland law in 1874, limited the jurisdiction of the probate courts in Utah. Many important cases, civil and criminal, were tried before him, and his decisions, when appealed from, invariably stood unreversed by the higher tribunals.

His strong tenacity of purpose, combined with his characteristic devotion to duty and that shrewd sagacity which quickly recognized and as promptly made available for ends sought the means by which they were to be attained, was conspicuously shown at the time of the enactment by Congress of the Hoar amendment to the Edmunds law, under which an effort was made to summarily oust, not only all polygamists, but all «Mormons,» from office; the places vacated to be filled by appointees of the governor of Utah, whose advisers were the chiefs of the Liberal or anti-Mormon party. After some preliminary sparring in the courts at Salt Lake City, there was a general lull in the agitation, the contest centering round and the issue resting upon the action in Weber County, where J. N. Kimball, Governor Murray's appointee as probate judge, demanded on the 2nd of October, 1882, that office from the incumbent, Franklin D. Richards. The demand was not complied with, a writ of mandamus was sued out, and the case went into the courts. Judge Richards planted himself squarely upon the proposition—which was irrefutable—that the Hoar amendment was not designed to create vacancies, but merely to fill vacancies that might have been caused by the failure of the last regular election, a failure due to the non-arrival of the Utah Commission, whose duty it was to superintend that election. He also maintained

that there was no vacancy in his office, since under the hold-over provision of the statute governing his election, his term of office continued, not until some one was appointed to succeed him, but «until his successor was elected and qualified.» Judge Richards in this contest stood as the champion of hundreds of officials throughout Utah. The Federal courts of the Territory sustained the Governor's position, and an appeal was taken to the Supreme Court of the United States, but before the case could be reached upon the calendar, the term of the Governor's appointee had expired and the contest ended without the action of the court of last resort.

The time and talents of Apostle Richards, after his retirement from the judicial bench, were devoted almost exclusively to the discharge of the duties of his sacred calling. In April, 1884, he was made the assistant to the Church Historian, Apostle Wilford Woodruff, and five years later, when the latter succeeded to the Presidency of the Church, he succeeded him as Historian and General Church Recorder. During the greater part of the anti-polygamy crusade—1884 to 1890—he was one of the very few among the «Mormon» leaders who were not compelled to go into retirement, and during most of that period he presided at the General Conferences of the Church and gave advice and direction to the Saints as the visible representative of the absent Presidency.

We cannot speak of his wealth and vested interests. He had none. His life was not devoted to the accumulation of property. His wealth was of the mind, heart and soul, and in all that these represent he was rich.

President Snow's accession to the chief place of power

and authority in the Church made Apostle Richards the senior in the Council of the Twelve, and on September 13th, 1898, he was sustained by that Council as its President. Thenceforward he continued in the active discharge of his various duties, laboring so continuously (especially after the inauguration of President Snow's great tithing reform movement), that it was feared by his family and friends that he would injure his health and break down under the burden he was carrying. He was affectionately warned by them and advised to rest from his labors, but his silent reply to their solicitude, written in his private journal, was to the effect that he had never learned to shirk his duty and must continue along that line to the end.

The end came—the beginning of it in August, 1899, when his health failed and he was compelled to take the rest he had hitherto denied himself. A trip to California succeeded, transiently helpful, but not permanently so, and a few months after his return, at fourteen minutes past midnight on the 9th of December, his freed spirit passed to its eternal rest.

Emerson in one of his most beautiful sentences says: «It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.» This golden utterance is eminently descriptive of the subject of this eulogy. No man better exemplified that independence of character so justly lauded by the American poet-philosopher than President Franklin D. Richards. In all his wide and extended intercourse with men of all classes and conditions, through

a missionary experience of thirty years on both hemispheres, and in all his subsequent career as a civil and ecclesiastical officer, constantly in touch with persons of all varieties and grades of opinion, he never swerved from the straight line of conviction marked out for himself, or rather marked out for him by the Almighty, when he enlisted in His service. Politic and prudent he might be, but never false to principle. His virtue was not of the cloistered kind. He mingled with men and came in contact with the world, but he maintained his independence, his faith in God, and his integrity was untarnished and unshaken. His faith—as remarked by one speaker at his funeral—was «strong enough to stand alone.» He had confidence in the principles he professed; he believed they could pass through the fires of hell unscathed, could survive «the wreck of matter and the crash of worlds.» At the same time he was for carefully guarding the young and inexperienced against the wiles and ways of evil. He read much, read everything good, in science, in history, in religion. He was a thorough convert to that divine teaching by the Prophet Joseph Smith: «Seek ye out of the best books words of wisdom; seek learning by study and also by faith.» He held with the Prophet that «the glory of God is intelligence,» and he was not afraid to bask in its light and warm himself in its rays; knowing as he did that those rays of intelligence, though reflected from many prisms could have but one real Source. Huxley, Darwin, Spencer, Tyndall, and other scientists and philosophers, whose choicest works adorned his library and were read by him with profound respect for the learning of their authors, only confirmed him in his faith as a follower of Jesus Christ

and a convert and disciple of Joseph Smith. He contended for the necessary harmony of true religion with true science, and only cast away what he considered dross in both.

He was liberal in his ideas and in his actions. He would persuade men to do right, but never, never coerce them. Charitable to all and speaking evil of none, if men misjudged him, he bore it patiently, knowing that time and justice would vindicate him, and being content to leave it to their arbitration. During his last illness, even when sickest, he never complained, and when asked concerning his condition, would invariably answer, «comfortable, comfortable;» though the loved ones about him knew that it was to allay their anxiety that he thus replied, and that the comfort he referred to was more of the mind and heart than of the body.

«Endurance is the crowning quality,
And patience all the passion of great hearts.»

Perhaps no man in this community ever exemplified to a greater degree these sublime qualities than the man whose honored name stands as the caption of this article. If there were nothing else in the character and career of Franklin D. Richards to entitle him to the distinction of greatness and nobility among his fellows, these grand qualities would suffice, for he was pre-eminently a patient man, a meek man, one who endured much and was faithful to his principles and convictions; but he was also one who achieved much, and will long be remembered for the noble works he performed, not only within the State as a prominent ecclesiast and civic officer, but in lands far distant from this, where he wrought

with mighty zeal and marvelous success in the interests of the sacred cause to which he had consecrated his life. As an Apostle of the Church of Jesus Christ of Latter-day Saints; a member of the Utah Legislature many times re-elected; Regent of the University of Deseret; Brigadier-General in the Nauvoo Legion; Probate Judge of Weber County; Church Historian; President of the State Genealogical and Historical societies, and finally President of the Twelve Apostles, he labored in every capacity with intelligence wisdom and zeal, and carved out a name and fame that will as lasting as the archives and records of the Church and Commonwealth which he so faithfully served.

O. F. Whitney.

APOSTLE BRIGHAM YOUNG.

APOSTLE BRIGHAM YOUNG.

APOSTLE BRIGHAM YOUNG was born on December 18th, 1836, in Kirtland. Geauga County, now Lake County, Ohio. The touching story of the marriage of his mother, Mary Ann Angell, to his father, the late President Brigham Young, is full of interest and romance.

Brigham Young was a widower, with two little girls, Elizabeth and Vilate, in the year 1833. It happened that a fast and testimony meeting was held in Kirtland, and among those present were Elder Young and Sister Mary Ann Angell. The gift of tongues rested down upon Elder Young and the interpretation thereof was given by some one present. The Spirit bore record through that tongue that these two faithful souls were designed by God for each other. They were united in marriage, and Sister Mary Ann assumed the care of the motherless children.

All the world knows the grandeur of the character of Brigham Young; but few, comparatively, are acquainted with the noble, self-sacrificing personality which was enshrined in Mary Ann Angell Young. She was devout, sincere, and full of kindly wisdom. She was passionately devoted to her children, and taught them to regard the Gospel as the most precious earthly or eternal possession; and the families of Presi-

dent Young bear testimony that she was kind, unselfish and faithful in all her relations with the wives and children of her adored husband.

Brigham, the third child of this marriage, was born amid all the untoward circumstances of the early days in this Church. He was a twin; his sister, Mary, was a gentle, sweet little creature whose life was brief yet none the less beautiful. She was brought to death's door in infancy through an accident which was the direct result of the mobbings and drivings of the Saints. When the cruel exterminating order came for the Mormons to vacate Far West in three days, Sister Young procured a wagon, and put what few movables she could crowd therein, and persuaded an Elder to help her to get away. She climbed in with the children and the brother started the team. Sister Young sat on top of the load on her baggage and bedding with a baby on each arm and three little children clinging to her skirts. Just as they started out, the wagon ran into a huge rut, and the baby girl was thrown out under the wheel. With a groan of dismay the driver picked up the bleeding baby and laid it on the trembling mother's lap with the remark that «the poor little thing could not live;» for the head was mashed almost flat, and the blood was pouring from mouth and nose. «Don't prophesy evil, brother; take the other baby!» With skillful hands the mother squeezed and pressed the head back into shape, praying mightily all the while. The child lived and grew to be the finest child of the family. But at seven years she passed out of her sweet existence to the realms of peace and rest beyond.

After the accident which occurred to the little Mary,

Sister Young traveled on for two days in her sorry plight; at the end of that time they were met by Elder Young who had come back for them in a wagon with two yoke of cattle. He immediately loaded them into his wagon. Herein he also loaded Elder Orson Pratt and his family. They traveled thus for two days, reaching a small village. Elder Young endeavored in vain to secure a house in which to leave them. None could be procured, but he found a stable, which he at once cleaned out and whitewashed, laying some boards on the floor, and making things as comfortable as he could. Into this stable he moved his own and Elder Pratt's family, leaving them there while he went back after more of the Saints. He brought two families up to the little stable-house, and leaving them there, he took his own and Elder Pratt's family on a two days' journey farther. Again he located them, and returned for the other families he had left at the stable in the village. In this way he moved four families from Far West to Quincy.

The boy Brigham was a merry little chap, full of fun and pranks. His first distinct remembrance is a scene of the painful movings and mobbings entailed upon this people. After his father's departure to the English mission, his mother moved from Commerce to Montrose. The ferry-boat had brought the family and their slender effects across; among their most precious possessions was a cow which furnished them a good share of the living.

The moment they were landed, this cow swung around, and gazed with longing eyes at the opposite shore; and before anyone realized what she was about to do, she had plunged into the deep, mighty river and was swimming across,

borne down by the current far out of the reach of the ferry boat. The boy of less than four years watched her floating away from shore with as much dismay as his elders felt. A couple of boys named Allred who had a skiff were persuaded to row out and bring the errant cow back; but they had to land her after much time and difficulty on the Iowa side; then a seven miles detour around a bend in the river had to be made in order to avoid the dangerous rapids near Commerce; then they swam her across the river at the end of a rope, and when they reached Nauvoo again, it was just twenty-four hours from the time she had plunged into the river.

In 1839 the family moved to Montrose, which was across the river from Nauvoo; and in 1840 they moved again, this time as far only as Nauvoo.

The boy whose early life we are now considering, possessed an indomitable spirit, a merriment which was as infectious as June sunshine, a love of sport and adventure and a courage which nothing could daunt. He was as devoted to the magnetic man known as the «Prophet Joseph» as was his father. Young as the boy was, the black gloom which fell over Nauvoo at the martyrdom filled his own soul with despair. The laugh was stilled upon his lips, and the merry jest was turned to weeping in the sympathetic young heart. When the Saints were driven out of Nauvoo after the awful struggles and throes of anguish which accompanied and followed the assassination of the Prophet and Patriarch, President Brigham Young led the crowd of stricken Saints, that terrible day in February, across the river to a place of greater safety, yet of such barren distress as surely has been

rarely witnessed on this earth. The boy Brigham was off at play in Knight's mill with two companions when his mother and the rest of the children were taken across the ferry. Returning in the afternoon, he found the house open, furniture left standing, yet over the whole brooded the solemn silence of desertion. With the swiftness of despair he flew down to the river; a boat, the last one for the night, was just pulling away from the shore. It was loaded to the guards with wretched men, women, and children. The boy saw a barrel in the bow of the boat which would serve him as a seat; without an instant's hesitation he jumped into the boat and sprang upon the barrel. Arrived on the opposite shore, such a scene of misery and desolation met his gaze as will never be forgotten; dogs, chickens, cows and pigs ran bellowing and grunting in every direction; men, women and children by the thousands ran hither and thither in the utmost confusion, wagons were scattered about, here was one hitched up, the driver cracking his whip and pushing recklessly through the crowd; babies screaming for their mothers, and mothers calling piteously for lost babies and children. Weeping and groaning sick ones lay here and there, while anxiety was in every heart. The boy hunted vainly and long for his lost family. No one had time or heart to devote to the little waif, there were too many of the same kind everywhere. A yoke of oxen had been drowned in the river; one was recovered, and some men tore off the hide and told the people that any one who lacked provision was welcome to use the meat thus obtained. The lonely, hungry boy with others seized this chance as a special providence to themselves, and for three days they lived on this uninviting food.

At last Brigham heard of his father and mother at Sugar Creek, ten miles farther west; and so he tramped the distance, and at last he found and was found by parents and friends.

Yet conditions were not much better for the boy than they had been at the river. His mother's wagon was as full as it was possible to crowd it; and there was no bedding to spare to the ten-year-old boy who had just arrived, and indeed there was none for any of the boys in the camp. All were exposed to the storms.

To add to the misery of all, a cold, biting storm of sleet and wind began to rage. Brigham had tried to build up a barricade of cooking utensils and saddles against one side of his mother's wagon so as to shield him somewhat from the driving winds; but it was worse than useless. When the storm settled down upon them, Brigham secured the help of his companions, and they cut up enough brush to make themselves a tiny wickiup, into which they crawled and huddled thus together for warmth.

It was on this dreadful journey that the mother of Apostle Young's first wife, Catherine Spencer, died from exposure and cruel conditions. Orson Spencer, the husband, was one of the most famous men in the Church. His wife was a perfect lady; lived in a home of culture and refinement; herself one of the truest and noblest of women, yet was she delicate in body as she was refined in spirit. The scenes of torture and suffering through which she passed loosened her physical hold upon life. Yet her spirit never was crushed nor soured in the least, nor her faith daunted. Brother Spencer drove from farmhouse to farmhouse in the territory of Iowa

and in his gentle, refined way asked for shelter for his dying wife. «Are you a Mormon?» was the invariable question. And when answered in the affirmative, he would be told with an oath, «Drive on, ye can't stop here.» With the cold sleet beating upon his poor wife's unprotected head, the distracted husband drove on and on. At last, an infidel, without asking a single question as to religion or creed, flung open his door and assisted the husband in bringing the forlorn lady into the shelter and warmth of his home. She lived but a few hours, and sighed out her life upon the breast of the loving husband whose chief thought had always been to shield her from sorrow and want.

The traveling through the swamps and bogs of Iowa was slow and painful in the extreme. For miles and miles the wagons labored heavily over a corduroy road, or rather bridge, made of logs withed together with tough willows. This terrible swamp was full of danger and difficulty. Here and there were swales, with a little sod over the seas of water and mud below. If one wagon got across the swale in safety, no other would dare to follow in its tracks, for they would have sunk out of sight. Each wagon straddled the tracks of the last, and even then the wheels would sink through the twelve-inch sod into the muddy lake below, and sometimes hours would be consumed in traversing a quarter of a mile. In one such swale, Brigham secured a stick twelve feet long, and thrusting it down through a wagon track, it went entirely out of sight in the muddy sea below.

And here under such circumstances, while encamped upon the Chariton River, nine children were born in one night; among them being Chariton, son of Sister Zina D. H.

Young. It is one of the miracles how these poor children, and their more unfortunate mothers, ever survived the ordeals through which they passed.

At last the company were located at Winter Quarters, now Florence, in Nebraska, and the strong, willing hands of husbands and sons built rude but comfortable cabins for the shelter of women and children. The pioneers took their dangerous and lonely way across the Plains the following year, but the boy Brigham remained with his mother in Winter Quarters. In April the first company in the spring of 1848 left Winter Quarters, led by President Brigham Young, who had returned to bring the rest of his own family back to the retreat in the valley. Brigham, who was then a boy of twelve, was made driver of two yoke of oxen. He was quite equal to the oxen and to the occasion. He was faithful to his trust. One of his father's wives sat on the seat while the boy trudged by his oxen, cracking his whip and piping a song to beguile the weariness of the way.

When the company halted at Sweetwater, women were tired, men were discouraged. Day after day passed, and the discontent of the party grew with every passing hour. Among any other people, there would have been mutiny and sharp turn backward to the shelter of civilization.

Always alert to the pressure of influences about him, President Young felt the resistance that manifested itself in silence rather than in words. One afternoon at three o'clock he hitched up his coach and with the terse statement that he was «going to the valley; if anybody wants to follow, the road is open,» the President put the whip to his horses and gave not a glance behind. Like a flash, the boy flung the

yoke upon his oxen, hitched them to his wagon, picked up his whip and drove as rapidly as he could after the coach rolling away to the west.

This instance illustrates, as perhaps no other could, the keynote of this boy's after life. The determination which filled his whole soul and which stiffened the youthful lips into the iron line across his face so much like his father's, was expressed in the words which he uttered to his fathers' wife who hastily took her seat in the wagon: «Father's started; I'm not going to lose sight of his wagon wheels while daylight lasts.» Fun may bubble, play may be fascinating, but when «father starts or leads the way,» there will his son Brigham follow—even to the very courts of heaven.

Away flew the coach and one carriage and away clumsily followed the double yoke of oxen not too far behind. The storm whistled and raged, and the stiff fingers of the boy could scarcely hold the whip. But on he ran beside his oxen, urging them on with word and lash. Evening came early, and aided by the gloomy clouds overhead, the whole country was enveloped in pitchy darkness. The road would loom up in the gloom as if the little swale ahead were a precipice hundreds of feet to the bottom. Even that much light was soon absorbed in night and the storm, and the whip was lost from the half-frozen hands of the little driver as he stumbled over a stump. His body was thinly clad; he wore only a pair of jeans pants, no shoes or stockings, a thin, calico shirt, with a bit of a cape made by his mother from a coat tail, and the cape was worse than useless as it was blown constantly about his ears and head. Clinging to the bow, the boy ran beside the clumsy beasts, knowing not where he was going

or what would be the end. But «father was ahead,» and the boy's heart leaned upon «father» and upon the God of his father! The hours came and went in that fearful drive. Upon the seat in mute despair sat Eliza B., tossed from side to side with the dreadful jolts and lurches of the wagon. She knew that speech or cry were useless and only God could protect them or bring them into safety. A light! 'Tis a camp fire! And the faithful oxen moved heavily into camp. They had traveled about eighteen miles since three o'clock and now it was just midnight!

Such were the struggles and trials that marked those pioneer journeys across the trackless prairies.

Nine hundred miles had the boy driven, from the Missouri River to Fort Bridger. Arrived there, they were met by men and teams from the valley. No heart was lighter, when the tiny spot of green in the center of the great, dreary Salt Lake Valley was revealed to the travelers at the top of the Big Mountain, then later at the mouth of Emigration Canyon, than was that of the twelve-year-old Brigham. The removal of the clouds of danger which had so long filled the skies of their every retreat gave more than one heart such relief that the opposite extreme was reached and gaiety became abandon, while peace was the vehicle in which rode thoughtless, careless sport.

The organization of the Minute Men provided ample scope for the restless daring of the youths whose early life and environments had been one constant yet changing scene of danger and woe. Small wonder that the boys whose mothers had drawn their baby mouths from the breast to barricade the door from raging mobs, and whose baby cries

had been frozen upon the pouting lips by the white anguish upon their mothers' faces as they crouched in haystacks or lofts for safety—small wonder indeed that such boys longed to straddle a horse and shoulder a gun in possible defense of the parents who had at last found a retreat in the lonely valleys of the Rockies. At fifteen years of age, Brigham entered this corps of mountain soldiers, Valley Tan Boys they were called sometimes, and for nine years he was a faithful member of that famous company of Minute Men.

In 1860 the young pioneer engaged with Col. Robert T. Burton and a company to open up the mail route belonging to the famous Ben Halliday. These men opened the route from Green River to Laramie. From here Brigham went down with Captain Hooper to Washington, as he had received word from President Young thus to do. An accident had unfitted him temporarily for active service under Col. Burton, so he was the more ready for this trip.

Those were the days in which men had such faith in the revelations of God to His servants that none of them ever dreamed of being consulted as to the time and manner of missions upon which they were to be sent. When Captain Hooper and Hon. George Q. Cannon arrived in Washington with the famous petition for statehood sent out by the sturdy young territory of Utah, a letter there awaited them with the news that Brigham, who accompanied them, was called, by his father, President Young, to go on a mission to England. It was a pretty hard case; he had been away from home already three months, and the desire to see his two young wives and the precious babes was strong within him. Besides, his father had said in the letter received, «If

Brigham declines going upon a mission previous to returning home, I would like him to visit my relatives in Troopsville, in the upper part of New York State.» Here was a loophole of escape. Evidently his father was in doubt as to the necessity of his going. But with the wisdom of an older head, Captain Hooper took the young man aside and looking him calmly in the eye, said firmly, « You're going on that mission, my friend. Do you understand? You are going. Why, it's the opportunity of your life.» The young man felt the power and inspiration in the look and the words, and obedient as always to a word from God or His authorized servants, he said as decidedly as his friend had spoken, «All right, I am going on that mission.»

When Brigham arrived in Philadelphia, he met Colonel Kane, who was an ardent friend of President Young and of the whole people called Mormons. The Civil War was raging then and Col. Kane was actively engaged in the struggle. He was at once most anxious to have the young man, whose fiery courage and invincible spirit he knew well, remain with him and study at short range the tactics and the manipulation of modern warfare. «I insist upon this, Brigham,» he said. «I will assume all responsibility of your father's displeasure, for I feel sure he will at once see the necessity of this move.» But Brigham had been called upon another mission; and the understood compact which he had made with Captain Hooper and his own heart was not lightly to be set aside. So he gently refused the kind persuasions of the gallant officer. «Brigham,» said the Colonel, «I have prayed about this matter, for my heart is set upon it. But I am willing to let God decide. I am expecting my commission as a briga-

dier-general every day, as you know. Now, if my appointment comes before your ship sails, we will take it that it is right for you to stay with me. If it does not come I will let you go with willing consent.» After a moment's deliberation, Brigham said cheerily, «All right, Colonel, I think we are both safe to leave it with God.»

Could a more beautiful example of simple, child-like faith be found than is couched in this little incident? Two strong, brave men, waiting calmly for an answer to prayer that most people would say depended upon luck or chance! To these, there was no such thing as luck or chance. God ruled by law, and the law encompassed the sailing of a vessel and the arrival of a letter as surely as it did the issue of a battle or the ordering of a world.

The hour for the vessel to sail came, Brigham went on board, and as the two friends shook hands, the Colonel said: «If my commission arrives before you are out of the river and harbor, I shall charter a tug and catch you. Will you come back?» «Yes,» answered Brigham, «I will come back.» Just twenty-four hours afterwards, when the ship was well out at sea, the Colonel's commission arrived. But he knew and acknowledged that God knew best. And Brigham was on his way to England.

Apostle George Q. Cannon was presiding over the European mission at this time. Nothing could exceed the gentle courtesy and kindness shown by Brother Cannon and his dignified and gifted first wife, Elizabeth Hoagland Cannon, to the young man who arrived upon a foreign shore for the first time. Here then Brigham labored, always earnest and zealous, and obedient to proper authority. He arrived in

August, 1862; and in April, 1863, he received word from his father that he was to return in August of the same year. He took a hurried trip over Europe, going to Italy, to the ruins of Pompeii and Herculaneum, and other noted and beautiful scenes in the various nations.

Brigham Young, the subject of our sketch, was ordained an Apostle of the Lord Jesus Christ in 1862, under the hands of his father, President Young. But he did not enter the quorum at that time. In 1864, he returned to Europe, to assist President Daniel H. Wells in the presidency of the European mission. Before leaving home, President Young took his son aside and said to him: «My son, you are going away upon a long and important mission. You will have heavy responsibility placed upon you, and you will not be near me so as to receive help and counsel. But there is One always near you, who will listen to your prayer and give you counsel and help. Whenever you are in doubt or trouble, go to Him in secret, and state your case fully to Him just as you would to me. He knows your desire, but there is a power in expressed or uttered prayer. You may not understand or desire the best way, and if you put your thoughts into words, the Spirit will make things plain to your mind, and teach you through your own words exactly what to pray for. Therefore, just talk to the Lord, and explain fully what you want. It is your right to receive revelation, and God will give it unto you just when and how you need it. When you seek Him you will find Him.»

There is a deep and subtle principle of the Gospel in the counsel thus given; and the time was to come, often and imperative, when the son was to act upon the advice of his

father. In 1865, President Wells returned to Utah, leaving Elder Young to assume full control of the European mission. With the faithfulness to trust which is so marked a characteristic of Elder Young, the work he had assumed was thoroughly executed. Many times he had occasion to recall and act upon the counsel of his father. At one time he arranged to send a large emigration to America; and for this purpose he chartered a sailing vessel for five hundred souls. If the passengers through any mischance failed to sail, he was to forfeit $100.00 a day as long as she waited. The time for sailing came perilously near; only a week remained, and as yet not one emigrant had sent in his name and fee. Elder Young was in Liverpool, but as the time drew nearer still, he took the train for London to see if there were any returns received in that office. He, as well as the other brethren, were seized with dismay when they discovered that only three days remained and not a return had been made. After hours of restless anxiety, the thought flashed over the young man's mind, «I'll take father's counsel!» Upstairs he ran, and shutting himself in the upper chamber, he composed his mind, and, kneeling down, told the Lord exactly the trouble which lay heavy at his heart, with the desires which accompanied his anxieties. No sooner was his prayer uttered than the answer came, «The returns will all be in, and the vessel will sail on time.» He arose from his knees, assured and at perfect peace. As he came down the stairs, Bishop Thurber, who was assisting him, looked up and seeing the beaming face of his president, flew up the stairs, and catching him in his arms, said joyously, «It'll be all right, Brother Young, I can see that from your face.» «Yes, it'll be all right,» said

Elder Young. And it was all right. The returns began pouring in, almost all in one mail, and every berth was taken and the vessel sailed on the appointed hour. As the company were about to sail, Elder Young blessed them, giving them many words of good and wise counsel, adding, «You will reach the other side in safety and not one soul will be buried in the ocean.» Strange to say, although this prophecy was literally fulfilled, two Saints died two days after landing and were buried in New York.

Elder Young spent the year 1866 and part of 1867 in Salt Lake City, and in 1867 he acted by appointment as commissioner to the Paris Exposition. He endeavored to secure room for an exhibit from Utah, but in common with the other applications of a similar nature this privilege was denied. While here upon this business, he became well acquainted with many prominent men of our own nation, among whom were Samuel F. B. Morse, of telegraph fame, Hon. Marshall P. Wilder and many others. He returned to the valley in August, 1867, and in 1868 he was appointed to a place in the quorum of the Twelve Apostles.

Brigham Young is a noble representative of his father's family. His gentle wisdom, his merry heart, and his integrity and truth are known to all the Saints. No matter what may be his trouble, or troubles, he does not impose them upon his friends. He has naught but contempt for all forms of hypocrisy or deceit. His own life and soul is a clear open book, and he would not gain the whole world were it to be secured through policy or subterfuge. He can keep still, but must not deceive.

This little, incomplete sketch cannot portray in even a

small degree the wide stream of bubbling gaiety which pours through much of his life. All who know him, even in the least, are well aware of this trait in his character. Yet well as he loves a joke, he cannot tolerate anything savoring of irreverence or mockery. His wrath is rare, but so much more to be dreaded. Woe to the doer or speaker of any thing which might savor of the betrayal of the Priesthood when Brigham Young is nigh! One of his most notable traits is an innate modesty which is almost extreme when he estimates his own worth and character. Ask him for the facts of his life, and he will innocently ignore that you are asking him about himself, and will give leaf after leaf from the life of his beloved father, or others of his friends and associates. He must be often reminded that it is *his* life you are seeking to know about. He will assure you that he is the least worthy of his exalted position of any in his quorum, and your own silent comment thereon is, he who is least shall some day be greatest.

Apostle Brigham Young has served in many capacities since his entrance into the quorum. His life has been one scene of travel and ministry among the Saints at home and abroad. In 1882 he filled an important mission to the Yaqui Indians. In 1890, he again took charge of the European mission, returning from there in 1893 to the dedication of the Salt Lake Temple. Since then, he, in common with other active members of his quorum, has spent his time in traveling and visiting stakes and conferences from Idaho to Mexico.

Today, Apostle Young has the same genial tone of voice, the same youthful spirit, and the same quiet wisdom that have been so prominent in his character from boyhood. Those

who know him best, honor and revere him most. May his useful life be prolonged many years upon the earth!

Susa Young Gates.

APOSTLE FRANCIS M. LYMAN.

APOSTLE FRANCIS M. LYMAN.

MEN and women of middle age, in the Church, remember Francis M. Lyman and John Henry Smith just as the boys and girls of sixteen to twenty will remember Matthias F. Cowley and Abraham O. Woodruff. The latter are the first Apostles of your time, as Francis Marion and his companion in call to the holy apostleship were the first to the young people of 1880.

Did you ever notice how much more difficult it is to regard contemporaries with the same feelings that you look upon older people? However, there is no reason, all other qualifications being equal, why an Apostle called in our own day from our own companions, should not seem as great to us as one whose call to that holy office antedates our recollection. But somehow, age often creates the difference; the men of our own time seem more human, more full of the same qualities, the same feelings, that we ourselves possess and are not separated by that mystic line beyond which «distance lends enchantment.»

The young may well love and respect Apostle Lyman for his age, but the love of his contemporaries for him arises from his intense humanity—because he is with them and of them and for them and very like them; and so, young and

old, the denizens on either side of the line of years, reach out in trusting confidence to him as a man of God, a man among men. This is a station difficult to occupy, an eminence hard to hold, a position which only a well-balanced mind inspired by the Holy Ghost can hope to maintain successfully.

Apostle Lyman is pre-eminently a teacher and an organizer. Having successfully passed the middle age of life, which is the testing ground of character and strength, he remains full of that spiritual force so necessary in impressing the Saints in matters both spiritual and temporal; and with it, he carries an abundance of practicality and common sense so essential in battling with the problems of existence, and the cold business propositions of everyday intercourse. He is active and energetic, always filling a mission, jovial, full of quaint epigrams, kind but not easily moved to tears; a stoic concerning death, which he looks upon as a sweet comfort to the faithful. As a judge between men, he succeeds not only in giving satisfactory decisions, but also in reconciling the brethren. His ability in these lines comes more from the impressions of the moment than from any special study of the subject; indeed, his motto is: «I set no stakes, but seek for the inspiration of the occasion.»

His early career is full of pioneer incidents and frontier activity. He was born at the town of Goodhope, McDonough County, Illinois, on January 12, 1840. In the spring following, the family removed into Iowa, then to Nauvoo in the spring of 1841, and later, in 1843, to Alquina, Fayette Co., Indiana, returning to Nauvoo after the martyrdom of

the Prophet and Patriarch, in 1844. He was the eldest son of Amasa Mason Lyman and Louisa Maria Tanner, to whom he was sealed in the Nauvoo Temple by Presidents Brigham Young and H. C. Kimball, in January, 1846.

His father had gone west with the pioneers, and it was not until June of that year that he, with his mother and three other children, all in care of his grandfather, John Tanner, left for the rendezvous of the Saints at Winter Quarters on the Missouri.

On the first day of July, 1848, he was baptized in the Elk Horn by his father, who also confirmed him. He was only a lad of eight years, but on the journey to the valley that summer, he drove a yoke of cattle and a wagon to the mountains, arriving in Great Salt Lake on the 19th of October. Here he spent the next three years in such vocations and sports as were the lot of the children of the pioneers. He was given what opportunities there were for education during this time, which added slightly to the store of meagre information already obtained in Winter Quarters. His father with Elder C. C. Rich, purchased a ranch in San Bernardino, Cal., which was intended as a temporary home as well as an outfitting point for the gathering Saints; and so, in 1851, with the family, he migrated thither, doing a man's duty in driving loose stock the whole distance from Utah.

From this time on, for several years, he was employed principally in handling animals and in freighting between Utah and California, making during these years sixteen trips over the deserts between the two places. He attended school in San Bernardino during the winter months, and also found time to work some eighteen months at the joiner's trade with

Thomas W. Whitaker. He was also a witness to the laying of the corner stone of the Salt Lake temple, in April, 1853.

It was decided in the spring of 1857 that he should go on an English mission, but the Buchanan war prevented; he reached Salt Lake on his way, but was then delegated to return to the coast and move his father's family to the valley, all the missionaries as well as the colony in California being called to Utah. The English mission, however, was filled three years later, May 1, 1860, at which date his active public life may be said to have had its beginning, although previous to this time he had been ordained an Elder by his father in California (1856); had accompanied his father's exploring party to the Colorado (1858); had been ordained a Seventy (Jan. 7, 1860,) in Farmington, whither he removed to till his father's farm in 1859; and was president of the Young Men's Literary Association of Farmington, in the first winter months of 1860.

Previous to his departure for England, he built a log room in Beaver, whither he removed his wife, Rhoda Ann Taylor, to whom he was married November 18, 1857, and his one child.

On his way East he visited Kirtland, and was shown through the temple by Martin Harris. He left New York on the steamer *Edinburgh;* and while we have him on the sea, let us ask the boys and girls to look back over the life of this boy of twenty years and see what he had accomplished.

What an astonishing record of activity and work! Frontiersman at birth and babyhood; pioneer, teamster, and bull-whacker at eight; herdsman and cowboy at eleven; learning a trade at thirteen; plowing the trackless deserts as

a leader and captain at sixteen; married at seventeen; exploring the wilds of Colorado at eighteen; a Seventy and a missionary at twenty; with farming, attending school, presiding over improvement associations, building the log cabin of the pioneer, as incidents thrown here and there in between.

Landing in Liverpool July 27, 1860, his missionary labors were prosecuted with vigor. In the course of a couple of years he was released, and, with a company of more than eight hundred emigrants, he sailed for America, arriving in New York June 25, 1862, after forty-two tedious days on the ocean. He was appointed second counselor in the presidency of the company, but two weeks out, he was compelled to take entire charge. He was put in charge of the company in New York, and took them safely to Florence, where they arrived early in July. Two months were spent there and on the road, and it was not until the middle of October that he arrived at his humble log cabin in Beaver, after an absence of about two years and a half.

In March of the following year, he was asked by President Young to settle in Fillmore, Millard County, which was once intended to be the capital of the Territory. He removed thither, and from that time on for more than fourteen years, until June, 1877, he became a leader in political, church, business and manufacturing enterprises of that county. Only a few of the more important of these can be named: he was assistant assessor of United States internal revenue; lieutenant colonel of the first regiment of militia in the Pauvan District at the age of twenty-five years; member of the House of the General Assembly of the State of Deseret; a member of the 17th, 18th, 22nd and 23rd sessions of the

Territorial Legislature; county clerk and recorder; superintendent of schools and prosecuting attorney; when the stake was organized, March 9, 1869, he was ordained a High Priest and was later set apart as High Councillor; with his father, he built, owned, and operated the O. K. Flouring Mills, engaging in the flour and grain trade and other enterprises, being also secretary and treasurer of the county co-operative companies; doing also the most of the business in connection with the land entries, preemptions, homesteads and townsites in that county. It was while residing here that he received to wife, October 4, 1869, Clara Caroline Callister.

His second mission to England was also taken while his home was in Millard. He left Salt Lake City on October 20, 1873, and arrived in Liverpool on the 12th day of November. While on this mission, in addition to his labors in England, he made tours of Wales, Scotland, Denmark, Germany, Switzerland and France. With a company of three hundred Saints he returned, arriving in New York September 26, and at his home in Fillmore on the 11th of October, 1875.

He was not quiet long, for in 1877, after having attended the dedication of the St. George temple, in April, he was called to preside over the Tooele stake, which was organized June 24, 1877. From this time on for three years, his name stands at the head of the affairs of that stake and county, religiously and politically. It was in August of the year following that he was elected county recorder, and also representative to the Legislature from Tooele county. The Liberal party had held control in that county since 1874 but in 1878, the Legislature passed an act providing for the

registration of voters, which was a death blow to the so-called «Tooele Republic,» and to the methods which had enabled the Liberals to retain control so long. By corrupt means, a small minority had conspired to control the county, and in doing so had spent in four years the revenue of five, a balance of $5000, and left the county in debt $16,000 in addition. In the August election, all the People's party candidates were elected, but the Liberal officers refused to count the votes at first, and then by a system of technicalities at length declared the People's party candidates not elected, although their majority averaged over three hundred votes. It was then that the fighting qualities of the new legislator, Hon. F. M. Lyman, manifested themselves; a notice of contest was promptly given, and proceedings were taken before the district court to compel an honest count. It was not until the 29th of March of the year following, on peremptory order of the court, the case then having been to the supreme court, that the officers in charge declared the correct result of the election, which gave the offices to the People's candidates, who filed their bonds and entered upon their duties. As he has always been, so in this instance, he became a terror to the wrong-doer.

In August, 1880, Elder Lyman with a company made a tour of southern Utah, Arizona and New Mexico, and it was while away on this mission that he was chosen one of the Twelve Apostles, at the general conference, October 10, 1880. He was ordained on the 27th by President John Taylor.

From that time on he has been completely devoted to Church work. His travels embrace nearly every city, town

and village in the West, where there is a Church organization. He is a familiar figure in the conferences of the Saints. He keeps a minute daily record of his travels, and his journals, which are written to date and embrace the whole history of his life, are frequently consulted for important data relating to individuals and the Church. By common consent he is the keeper of the genealogical records of his father's family, and as such carefully enters every important item relating to marriages, births and deaths therein, having a prepared blank for the needed information. In this respect, he is an example which some one person in all other families, large or small, would do well to emulate. His extensive and continuous labors stamp him as one of the energetic men of the Church, a minute man in very deed.

It was in the early part of the year 1883 that Apostle Lyman filled an Indian mission to which he had been called by President John Taylor on November 17th, in the year previous. On May 5 and 6, he attended the Wasatch conference in Heber City where he made the necessary preparations for the journey eastward to the Utes in Uintah. The company camped in Strawberry Valley, where they were joined by others from Sanpete who had been compelled to leave their supplies in their wagon on the top of a mountain in four feet of snow. As a guard, they had left Indian Nephi by the wagon. Strong efforts were made to get the goods, and while this work was being done the company remained on Currant Creek. It was while thus encamped that Apostle Lyman took his gun one day, and went to a mountain some two miles distant.

When this mission had been assigned to him, President

Taylor had not given any definite instructions as to how the work was to be accomplished, and the method to be pursued was not clear to Brother Lyman. He had also asked President Woodruff of the quorum of the Twelve how to proceed, but had not received any detailed counsel that left his mind free from doubt as to the right course. He had been told that he was personally entitled to a knowledge of the work and the spirit of his mission. Should he go right in among the Indians, or should he ask permission of the agents? In the latter course, he ran the risk of being refused, thus leaving his work unaccomplished, as was the case with others who had asked permission to preach to the Indians in other missions.

Arriving at the mountain, these thoughts were employing his mind, when a sudden impulse caused him to ascend the hill, which towered a thousand feet above the table land in the vicinity. On arriving at the top, he found a large, flat stone which he stood upon. He then took off his hat, his face turned to the east towards the field of his labors, fell upon his knees, and poured out his soul in prayer to God. «I went before the Lord, and told Him all about my troubles; how everything seemed against us; how little I knew about the work; how I had learned that the agents at Uintah and Ouray were bitterly opposed to the Mormons and their doctrines; and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright, and soften the hearts of the agents with favor towards us and our cause.»

Just as he kneeled to prayer, the atmosphere having been perfectly quiet up to that moment, a wind began blow-

ing, which continued to grow stronger as he continued his prayer, until at the close of the half hour in which he was engaged, it blew with the velocity of a tempest, so that he could scarcely remain in his position. When he finished praying, the wind as suddenly abated as it had begun, and he retraced his steps to camp. He felt convinced that to go right on with his mission, visit the agents and the Indians and preach to them was the right thing to do.

This ability to receive impressions of approbation in his work when he is doing right, is strongly developed in Apostle Lyman. In many of the important steps of his life, he has been approved through dreams and inspirations, and even visits of men of God who have gone before. It has been thus made perfectly clear to him that his course is approved and his actions upheld. These visits and inspirations have been a source of great comfort to him. So in this instance, while he saw no vision, he was strongly impressed with the idea: «Go ahead, you are on the right track.» He felt that his troubles and obstacles would be like the wind, perhaps strong, but soon over with.

And so it occurred. But he scarcely looked for such a terrible personal affliction as was soon to come upon him. On the 11th of May, he engaged with the men in lassoing some wild horses that had been brought into camp. He was an expert at this business, and could lay the rope around the front feet of the animals to perfection, often taking ten in a stretch without a miss. On the morning of the 12th, the camp was up early, and it appeared that all the difficulties which had so far surrounded them were at length overcome. He was sitting on a camp stool just before breakfast and

reached over to pick up some object, when he was suddenly seized with the most excruciating pain that could be imagined in his left side—it was a threatened rupture. It was so severe and agonizing that all hopes of his recovery were given up. Everything that could be done was done to relieve him, but all to no avail. They had no medicines of any kind; one of the brethren proffered to send fifty miles away for a doctor, but Brother Lyman forbade him, saying that he could not last till the arrival of a physician. It was suggested that he be taken back, but it was impossible to move him, the pain was so tormenting. For two hours he remained in such terrible agony that the cold sweat stood out in great beads upon his face. During this time he says that every good act of his life passed before him, and strange to say not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead, and beheld the consternation of his family at his death, and what had overtaken him. During all this time, strange to say, neither he nor his companions, although they had done every other thing to alleviate his sufferings, had once thought of the ordinance of administration. «It never once entered my mind,» he says, «nor did the brethren think of it.» At the close of that time, one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of his brethren lifted from his head than the pain left as suddenly as it had come. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. «Then,» he says, «I thought: how good it is to only be free from pain! It is the greatest heaven of all. And yet the most of our lives we are free, but

scarcely appreciate it.» He fell into a sweet sleep, and in a comparatively short time was able to proceed on the journey.

Up to this time, Satan seemed determined that the mission should not be opened up. But from this time on, the trouble was over, the way was clear, everything was favorable, and it seemed that every obstacle was removed without hands. Arriving among the Indians, the missionaries were received with marked kindness by both the Lamanites and by the agents, J. J. Critchlow of Uintah, and J. F. Minness of Ouray. Everybody attended the meetings. The Gospel and the Book of Mormon were freely taught by Elder Lyman and his brethren, and by Elder Nephi who was surnamed Lehi by Elder Lyman. Chief Tabby also preached, together with many others of the chief Utes who were firm Latter-day Saints. They bore powerful and fearless testimonies.

Missionaries were selected, sustained and set apart at a conference in Ashley on the 19th and 20th of May, and were called to continue their labors, which they did with much spirit. They were: Jeremiah Hatch, Israel Clark, Jeremiah Hatch, Jr., Thomas Karren, George Glines, and Thomas Bingham, Jr.

The Indians were largely converted and baptized, and both chiefs and laymen rejoiced in the word of God. Temporal good was also accomplished. The missionaries found an old chief who was more interested in temporal than in spiritual affairs. He had arranged a canal straight up the banks of the river to his land, and was waiting for the water to mount into it to irrigate his possessions. The missionaries remonstrated with him, saying that water would not run up

hill. He insisted, however, in a surley manner that the Mormons made it run up hill. It was explained to him that it was only appearances that seemed to him so, and that water ran only down hill. They told him how it could be done, whereupon he wished them to do the work. They asked permission from the agent to build a canal to water the possessions of the old chief, which was gladly granted. The six missionaries set to work upon their task. They obtained plows, scrapers, and horses, and in the course of ten days had a canal ready which proved a great success in watering the possessions of the elated chief. For this useful labor, the missionaries were afterwards allowed $1,000, which was paid them by Agent Minness, and which they divided among them, thus receiving both temporal and spiritual blessings.

Apostle Lyman returned to Provo from his successful mission on the 28th of May of the same year.

Francis Marion Lyman is one of the most active workers in the Church. His position as a member of the quorum of the Twelve Apostles, as a member of the Sunday School Union Board and the General Board of Young Men's Mutual Improvement Associations, brings him in direct contact with the people, young and old, in the organized Stakes of Zion.

His nature permits no offered opportunity to pass unimproved, to associate and counsel with the community. He has particular ability in the line of counselor among the Saints. His bearing and conduct impress the people favorably, and they often listen to him when men of less genius in these lines would be spurned. He has a remarkable capacity for saying unpleasant things in a very acceptable way,and, further, he possesses a special gift of reconciliation. If men who are

enemies, especially in a public way, cannot be reconciled to each other by Apostle Lyman, it would be better that both should retire from public service, for they are of a class who, for the sake of peace and advancement, should never be leaders among the people. Brother Lyman exemplifies perfectly the seventh beatitude: «Blessed are the peacemakers; for they shall be called the children of God.» He is naturally an adjuster of difficulties, and hence, in very deed, a child of God. He takes his own methods, however, in the accomplishment of his ends of peace. He does not always use mild words and pleasant persuasion. He is a fighter, if needs be; but his skirmishes are conducted under the inspiration of the Spirit of God. No man is more under the influence of the gentle spirit of peace, breathed forth in the life of the Master; yet, neither is there a man more imbued with those other qualities of the Savior which could justly cause Him to exclaim: «Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearer to cast out the mote out of thy brother's eye,» or: «Woe unto you, Scribes and Pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?»

A striking characteristic of Brother Lyman is his ability to say something to the people, young and old, who meet him. It is a delight to shake hands with him, for he is seemingly loath to let you go until he has given expression to some pointed word or sentence that will cause you to think. He always has something good to say, and usually says it, looking you straight in the eyes. These expressions are mostly agreeable, but sometimes not so pleasant, in which latter case you may be sure you are off the track he sees ahead. A cyclopedia of

valuable epigrams would be these seemingly extemporaneous sentences, could they be taken as they come from his lips to various persons. They always come in place and are especially meant for, and applicable to, the person spoken to; as if he could discern one's needs and circumstances.

I had the distinction of being set apart by him for a foreign mission some years ago, and received a blessing which was a source of great comfort to me, and to my wife and family. At this time I was appointed to take charge of the company of missionaries to our fields of labor. Being totally inexperienced, I ventured to ask, «What, Brother Lyman, is my duty?» «Your main duty,» was the hurried reply, his rather small but piercing, deep-set, grey eyes, covered with heavy lashes, staring me full in the face, «is to see that none of them are lost.» The unexpected and queer answer chagrined me, but proved to be just right, as was fully demonstrated before we were all packed aboard the old *Nevada*.

«How old are you?» he said, at another time.

«Just thirty-five years.»

«Thirty-five,» he repeated; «you have just ten more years to work hard in, and you ought to be a-doing, for after that you begin to hang back and take it easy, and if you don't do more than you seem to be now doing, you may not be able to gratify yourself.»

Meeting him once on a train, before I had any idea that he knew me well enough for recognition, he grasped me by the hand and said: «Are you extravagant?»

«No, sir.»

«Good thing for you,» he said, and went right on.

Brother Lyman is as fond of practical jokes as any per-

son alive, and frequently shows tact in his species of amusement. One day while he resided in Millard, he insisted upon dining at a friend's house. «But,» said his friend, «the folks are not prepared.»

«Well, you go to dinner, do you not?» said he, «and I'll take just what you get.»

It was finally agreed, and the two started for dinner, his friend having some misgivings as to the result. On nearing the friend's home, they found that the blinds were drawn, there was no fire, the door was locked. No dinner, of course.

«Did your wife know you were coming to dinner?»

«Surely.»

«And this is the way your folks treat you? You ought to reorganize the government of your family,» said Lyman twittingly. «I'll tell you,» he continued, «now you may come down to my place and I'll show you how I am treated.» They went, and upon arrival it was found that Brother Lyman had invited his friend's family to dinner. They were all there, and a sumptuous repast awaited the company. He had taken this method to throw his friend off his guard.

One day this friend had occasion to visit him during dinner hour. He came to the door, knocked, it was opened by one of the family, he was invited in, shown a seat, took it, and asked to have a word with Brother Lyman. All this time, Brother Lyman never looked up nor said a word, but kept on eating. His friend spoke to him, but he ate all the more earnestly, without saying a word. Relations were becoming strained. Suddenly Lyman said to one of his daughters:

«Get me the Bible, please.» It was done. «Turn to

Proverbs 25: 17, and show it to Brother ——,» he continued. The friend read: «Withdraw thy foot from thy neighbor's house; lest he be weary of thee and so hate thee.» The friend appreciated the situation as a joke; then there were greetings and hand-shakings such as only Apostle Lyman can give.

When he was a local leader in Tooele County, some government official sent him a request to answer among many other inquiries the quuestion: Who is the heaviest sheep owner in your county? He replied: «I am; I weigh two hundred and eighty pounds; other questions will be answered upon receipt of two dollars.» The official replied enclosing two dollars, saying that Lyman's reply was discourteous and that he was obliged to pay that amount out of his own pocket, but at the same time enclosing a government voucher to be signed and returned. Lyman sent a private receipt and returned the voucher unsigned.

It is said of some men that «they are easily approached.» Of Apostle Lyman one may truly say, he does not wait to be approached. He speaks and greets you first, and always has a word to say that it is well to think of and remember. You can't help but like him, even though he tells you things that ought to displease you.

No man is more spiritual-minded than Apostle Lyman. I think he stands among the first in the quorum of the Twelve in this respect. It is this spirituality, combined with his peculiar tact, judgment, foresight, and ability to read the feelings of men, that enables him to adjust temporal affairs between brethren with such dispatch and satisfaction, and to

touch the hearts of the people, turning their thoughts, with tears of repentance, to God and His Gospel.

And now, if Apostle Lyman could speak to all the young readers of this sketch, what would he say? Something in this vein:

«Boys and girls, be pure in thoughts and actions; do nothing that will make you feel ashamed to face any good person in the world. This course will make you free and happy. There is no other bondage so heavy as the bondage of sin; no other freedom so delightful as the freedom of innocence and purity. Guard your good name and your happiness by determining to be free from sin; protect your innocence by thinking pure thoughts; shield your purity by noble actions." *Edward H. Anderson.*

APOSTLE JOHN HENRY SMITH.

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ON their journey westward from Nauvoo, Illinois, the exiled Saints formed temporary resting places on the Missouri River. A town built of log cabins, known as Winter Quarters, sprang up on the west bank, and a place which the Saints named Kanesville (now called Council Bluffs) was built on the east bank of the river.

It was at Carbunca, near Kanesville, where the subject of this sketch first saw the light. He was born on the 18th of September, 1848. His father, the late President George A. Smith, had accompanied President Brigham Young and the first company of pioneers to the Great Salt Lake Valley the year before, and with some of them had also returned, a few weeks later, to the Missouri River. Upon his arrival there he proceeded to make preparations for the removal of his family to the newly-found gathering place in the valleys of the west. But it was not until the summer of 1849 that George A. Smith and his family began their journey westward from the Missouri; and the child John Henry was just a little over a year old when he arrived with his parents in Salt Lake City.

Less than two years after reaching the valley (on June 12, 1851) the boy's mother, Sarah Ann Libby, died of con-

sumption. She had been an invalid for several years. After her death, John Henry, who was her only child, was placed in the care of his mother's sister, Hannah Maria, who was also one of his father's wives. She had a son of her own, Charles Warren, only a few months younger than the other boy, and the two were raised together; and as they grew up they became united by a most endearing brotherly affection. It is pleasing to note that time has not broken this attachment, though circumstances of late years have separated them more from each other's society than when they were boys.

The many public duties of the father kept him away from home much of his time; besides, his family became widely separated a few years after their entrance into the valley. Some were left to reside in Salt Lake City, others were located in Parowan, while his wives Lucy and Hannah were, during the summer of 1852, removed to Provo, at which place the two brothers spent their early boyhood days.

Though deprived of a mother's care at such a tender age, John Henry was not neglected. His aunt was as good and true a mother to him as one could be, and he received the same care and attention from her as did her own son. To her patient teaching and training and constant watchcare and solicitude he attributes, to a great extent, the success he has thus far attained in life. In making this acknowledgement concerning his mother's potent influence over him for good he but expresses the heart-sentiment of many a man who has become noted for worthy deeds. In truth it may be said that all really great and good men are largely indebted

to their mothers for what they may have attained in true excellence.

The boyhood of John Henry was spent in much the same way as that of other Utah lads of his time. One of his early occupations was that of herding cattle on the Provo bench and in the «bottoms,» along the shore of the Utah Lake. He was a large and powerful boy for his age, and was always considered by other boys as a genial, good-natured companion, full of life and fun.

For several years after the first settlement of Provo the Indians of the vicinity were from time to time exceedingly troublesome, and though John Henry was but a youth at that period, he had some adventures with them. At one time he was shot at by a redskin, but escaped without injury.

When he was in his fourteenth year he came very near being drowned in the Provo River, but was saved in a miraculous manner. This circumstance took place on June 8, 1862, when he, in company with Thomas and George M. Brown, attempted to cross that stream in a small boat. It was at a time when the water was very high and turbulent. The boat capsized in the stream and John Henry became entangled in some driftwood, and remained under water for some time. Those standing on the shore who witnessed the mishap feared he was lost, owing to the length of time he remained beneath the water. Suddenly, however, by some unseen power he was lifted onto the bank of the river and was rescued. It was subsequently learned that at the time when this accident happened his father, who was then in Salt Lake City, had been so forcibly impressed that his son

was in extreme danger that he prayed to the Lord to save the boy, and his prayer was answered in the remarkable way just mentioned.

As John Henry grew older, he spent part of his time in Salt Lake City, going to the capital to attend school. The educational facilities of the time were meagre compared with what they are today, but his parents sought to give him all the education that could be acquired from the educational institutions then existing in the Territory.

As this sketch is written especially for the benefit of the youth, it may be profitable, before passing on from the consideration of his boyhood days, to mention some of the agencies that influenced his youthful mind and helped him to direct his course aright in life. When John Henry was but a child, his grandfather, John Smith, who was at that time Patriarch of the Church, gave him an inspired patriarchal blessing in which his life was marked out. This has ever been to him a guide and an incentive to noble action. Another such incentive was a remark once made to him by Col. Thomas L. Kane. When a young man he called upon that distinguished gentleman—that ever true and staunch friend of the Latter-day Saints—and in the course of the interview Col. Kane said to him, in such an impressive way that he could not forget it: «Young man, I trust that you will ever remember that the best blood of the nineteenth century flows in your veins.»

This was an appeal to his patriotism that had a lasting impression for good upon the young man. The idea conveyed in the expression—that the founders of Utah were of the noblest and strongest characters of the century—should

awaken within all their children and grandchildren, as well as the youth of Zion generally, a determination to maintain and perpetuate the good name of their fathers.

John Henry Smith entered the matrimonial state at what today would be considered an early age. At eighteen he married Miss Sarah Farr, daughter of the Hon. Lorin Farr, of Ogden, a highly estimable lady in every respect, who has ever proven a true and devoted helpmate to her husband. Ten years later he married again, taking to wife Josephine Groesbeck, a daughter of the late Elder Nicholas Groesbeck. It may be here stated that Elder Smith's married life has been one of continued happiness. It is not saying too much to add that his is indeed a model Christian home. Within it peace, happiness and love abound. Therein the parents receive the honor, respect and affection due their position; and the children are governed with tender consideration, gentleness and patience.

After their marriage, the youthful couple first made their home in Provo, where the husband was employed as a telegraph operator. While residing there he was chosen as a counselor to Bishop W. A. Follett of the Fourth ward of that town. When the transcontinental railway was nearing completion, he left Prove and engaged with Messrs. Benson, Farr & West, assisting them in the building of two hundred miles of the Central Pacific Railway, for which they had taken a contract. Upon the completion of this labor Governor Leland Stanford of California offered the young man a good position in Sacramento. This he did not accept, as his father desired him to return to Salt Lake City and labor with him, and he complied with his father's wish.

Frequently accompanying his father in his travels through the Territory, John Henry, as he is still familiarly called, became acquainted with many people, and especially with prominent men of the community. This privilege which he enjoyed afforded him an opportunity to acquire an education that is not to be obtained from books nor in colleges. Being closely associated with men of great minds, such as Brigham Young and other Church leaders, he could study their lives and discover for himself the secrets of their excellence of character, and adopt in his own life many of the traits observable in their conduct. That he profited by this association is evinced by his own nobleness of mind and heart.

At the session of the Territorial legislature of 1872 John Henry Smith was assistant clerk of the house of representatives. He was also assistant clerk of the constitutional convention held that same year. In May, 1874, he was called to fill a mission to Europe, being set apart for the purpose by Apostle John Taylor. Leaving for this mission on June 29th, he reached New York, July 4th. Before embarking for Liverpool, England, he paid a short visit to his mother's brothers, who resided in New Hampshire. He arrived in England July 26th. At that time his cousin, President Joseph F. Smith, was presiding over the European Mission, and assigned him to labor as a traveling Elder in the Birmingham Conference, under the direction of Elder Richard V. Morris. While upon this mission he visited most of the conferences in Great Britain, and also, in company with President Joseph F. Smith, Elder F. M. Lyman and others, visited Denmark, Germany, Switzerland and France.

On account of his father's sickness he was called home a year after his arrival in England, and reached Salt Lake City in time to spend some fifteen days at his father's bedside previous to the latter's death, which occurred September 1, 1875.

On the 22nd of November of that same year he was called and set apart as Bishop of the Seventeenth ward of Salt Lake City. This position he filled for nearly five years. During this period he was employed by the Utah Central Railway Company.

At the general conference of the Church held in October, 1880, there was a reorganization of the First Presidency of the Church, and at that time Elders Francis M. Lyman and John Henry Smith were called to fill vacancies in the quorum of the Twelve Apostles. These two brethren were ordained Apostles on the 27th of that same month. Just before their ordination, Elder Smith felt a desire to receive a testimony or manifestation that his call to the Apostleship was from the Lord. To satisfy this desire he then and there offered up a silent prayer, asking that, if such were the case, it might fall to the lot of President Wilford Woodruff to ordain him to that calling. He said nothing about this to any of the brethren present, nor did he know then who would ordain him. It transpired, however, that President Woodruff was chosen to be mouth in his ordination, and he accepted this fact as a direct answer to his prayer and an evidence that the Lord had chosen him.

In the early part of 1882, when the Edmunds anti-polygamy bill was before Congress, Apostles John Henry Smith and Moses Thatcher were sent to Washington to labor in

connection with Utah's delegate, Hon. George Q. Cannon, to prevent the passage of that bill. On two subsequent occasions, Apostle Smith has been to Washington in the interest of the people of Utah. In 1892 he went to the capital to labor for the admission of Utah as a State; and in the early part of the year 1900 he went there to aid in modifying the sentiments of leading men in regard to the Latter-day Saints.

In October, 1882, Apostle Smith was called to preside over the European Mission. While upon this mission he visited the various conferences in that land, and also traveled some in France and Italy. He was absent from home upon this occasion for twenty-nine months. At the time of his return, arrests and prosecutions under the Edmunds anti-polygamy law were being vigorously carried on. He was arrested upon the prevailing charge—that of unlawful cohabitation—but was discharged on account of lack of evidence.

Besides attending to his ecclesiastical duties, Apostle Smith has figured prominently in the political affairs of the State. In February, 1876, he was elected a member of the Salt Lake City Council. Being re-elected twice, he served for six years in the capacity of a councilman. In August, 1881, he was elected a member of the Territorial Legislature. When the People's party and the Liberals divided upon national political lines he was one of the first and foremost in advocating the principles of Republicanism in the Territory, and ever since he has been an active Republican in politics. He was president of the convention that formed the constitution under which Utah was admitted as a State of the Union.

Since his call to the Apostleship, Elder Smith has devoted practically the whole of his time to public duties. Except at times when upon missions abroad, he has traveled almost constantly among the stakes of Zion, attending conferences, instructing and encouraging the Saints, organizing and setting in order stakes and wards, etc. He has visited every stake of Zion, and many of them several times over. In 1899, he also made a tour of the Southern States Mission, doing considerable preaching on the way.

A number of times he has attended as a delegate the sessions of the Irrigation and the Trans-Mississippi Congresses. The Trans-Mississippi Congress of April, 1900, was held in Houston, Texas. After its adjournment he went, with President George Q. Cannon and others, to the City of Mexico. The visit was of deep interest to him, and he was much impressed with what he witnessed in our sister republic.

His time being so devoted to public affairs, Apostle Smith has not engaged personally to any great extent in business enterprises, though he has ability in that line, and is connected with a number of the leading business institutions of the State, as an officer or director. By nature and training he is most eminently qualified for public duties. He has a good knowledge of human character and an extensive acquaintance with prominent men not only in his own State but throughout the nation. These qualifications, and above all his remarkable faculty for making friends wherever he goes, fit him admirably for the position and labors that have fallen to his lot.

The character of John Henry Smith is a fine study for

every young man; and from it one can gain valuable lessons. It requires no very close acquaintance to understand his disposition, for in it there is no element of deceit or artfulness. The motives by which he is actuated may be read in his open countenance and easy, natural and unassuming manner. He is straightforward in all his actions—never being guilty of any double-dealing—and is always outspoken and candid in expressing his sentiments. He possesses courage of the highest type—a fearlessness born of the assurance that he is in the right. These qualities impress all people with whom he comes in contact that he is sincere in his convictions whether or not they agree with his ideas. He is of a happy disposition, always hopeful, and he takes the most cheerful view of conditions that may confront him, no matter how discouraging the aspect may be. He is quick to discern and appreciate the good qualities of others, is ever thoughful regarding their welfare, and is broad-minded in his views. He possesses the same good qualities of heart as of mind, and he is liberal almost to a fault.

By his continual upright course in life he has established a credit for integrity and honesty, without which no man can expect to gain and retain the confidence of his fellows, no matter how brillant his other attainment may be.

As a public speaker, Apostle Smith is convincing, forceful and eloquent. His eloquence is that of sincere earnestness. In private conversation he displays the same earnestness, and is always interesting and entertaining.

But the great secret of his influence with mankind is his love for them. The power that some men, more than others, seem to possess and exert over their fellows—frequently even

against the will of the latter—is sometimes called personal magnetism. The force of attraction possessed by Apostle Smith is nothing less than the magnetism of pure love for humanity.

Edwin F. Parry.

APOSTLE GEORGE TEASDALE.

APOSTLE GEORGE TEASDALE.

THAT the Lord loves humility and integrity in men, was evident when He, through His servants, chose George Teasdale to be an Apostle. Like most of his colleagues, the subject of this sketch rose from the humblest ranks in the Church. And with fidelity he has performed every duty resting upon him in his calling. Elder Teasdale's nature is intensely spiritual. When asked recently by the writer to what he attributed his success in the ministry, he replied, «To the fact that I have always tried to find out the will of the Lord, and then do it. I have tried to trust in the Lord and do good and honor Him in tithes and offerings.» Those who know Elder Teasdale will see in these sentences the thought which is uppermost in his mind. As president of missions in the world he has endeavored to be directed in all that he did by the Spirit of the Lord, and the following incidents, which are but two out of many which might be related, show how well he succeeded. A Danish brother was called to go on a mission to Germany. He could not understand why he should be sent to that land where he would have another language to learn, when there was such great need of Elders in his native country. Upon his arrival at Liverpool he stated the case to President Teasdale, thinking, of course, his mission would be changed to Denmark. Brother

Teasdale thought a moment and then said, «You go to Germany in accordance with your call.» The Elder, of course, did so, and the wisdom of the decision was made manifest before he had been there many months. He was sent into Schleswig-Holstein, where he became acquainted with a number of Scandinavians who had come into the country to work on a big canal which was being constructed, and through him, directly and indirectly, many people were brought into the Church. It is not at all likely that he could have made as many converts had his mission been changed to Denmark.

On another occasion he appointed an Elder to go to a certain field. After he had done so, a feeling came over him that he had made a mistake, and he at once changed the appointment to another place. Upon his making known to the Elder that a change had been decided upon, he exclaimed, «That is right. I knew I should not go to the other place.» It developed later that a sister who lived in the field where it had been decided to send the Elder was very sick, and she had seen him in a dream, a peculiar coat which he wore helping her to remember him. He administered to her, and she was made whole.

As president of the Mexican Mission, Elder Teasdale was greatly beloved by those over whom he presided, and many incidents are related of his kindness. Not only did he visit among the poor, the sick, and the downcast, and aid them with his cheering words, but, although not rich himself, his purse was always open to those who were in need.

But notwithstanding his kindness, he can rebuke his brethren and sisters when occasion requires. It is quite noticeable that in a mild, quiet way, he makes his decisions

and usually brings people to his way of thinking; but he has the firmness, when firmness is required, to carry his ideas out.

George Teasdale was born in London, England, on the 8th of December, 1831. His parents were William Russel and Harriet Henrietta Tidey Teasdale. Being naturally of a studious and thoughtful disposition, he obtained the best education that could be had at the public schools and the London University. After leaving school, he entered the office of an architect and surveyor. He did not remain in this employment long, owing to the dishonesty of the employer. Later he learned the upholstering business.

Although his mother was a member of the church of England, he was not at all impressed by the doctrines which were advanced and was not confirmed into the church. Still, he received many impressions on religious subjects from his mother, and from his childhood up he was a student of the Scriptures. In the year 1851, he learned for the first time something of the principles of the Church of Jesus Christ of Latter-day Saints. This information came to him through a tract issued by the Tract Society of the church of England, entitled «Mormonism.» It is not at all strange that Brother Teasdale, with the great majority of people in the community in which he lived, should have been filled with prejudice against the Mormons, he having of course heard of them as being a low and degraded people. Shortly after this, a man who belonged to the Church of Jesus Christ of Latter-day Saints came to work at the establishment where Brother Teasdale was employed. Although this brother was a plain, unassuming man, he bore a powerful testimony, and there was

no doubt in his mind as to the truthfulness of this work. His fellow-workmen ridiculed him and argued with him, but he was never overcome. So impressive was this humble man's testimony that at least one of his associates was led to investigate the principles of the Gospel as he explained them. Brother Teasdale became interested in this unpopular religion, and, as is always the case, he met with opposition from his friends and acquaintances. They endeavored to show him the folly of the step which they feared he was about to take, and told him that all his bright prospects for life would be ruined if he persisted in such a course. But when a mind such as that possessed by George Teasdale becomes convinced that a thing is right, it requires more than the opposition of friends to turn it from its purpose. Therefore, without allowing their ridicule to alter his determination, he rendered obedience to what he knew was a law of God. After his baptism, August 8th, 1852, he, like nearly all young converts, felt that many would believe his testimony. The Gospel was so plain to him, and as he had nothing to gain by testifying to something that was not true, he felt that all who heard him must be convinced. However he learned by experience, during his very early days in the Church, that it is a difficult matter to convert this generation to the truth. He was ordained a Priest and later an Elder, and spent much of his time in preaching and giving lectures on religious subjects. During this time he learned how necessary it is to have the Spirit of the Lord in speaking on the principles of the Gospel. He had very little time for study, and, he tells us, he was not naturally a speaker, his first efforts in this direction being total failures; but later when he was called to go out to speak, he dedicated

his labors to the Lord and asked His assistance, and of course was successful. While laboring in this way Elder Teasdale made the acquaintance of Miss Emily Emma Brown, and in the year 1853 they were married. From this time until her death in 1874, this good lady was a great help to her husband. In the course of his ministry in England they had many trials to pass through—trials of poverty, of being ridiculed by former friends—but through it all Sister Teasdale was ever the true, consistent Latter-day Saint, helping her husband by her counsel and by the fortitude which she exhibited during all the trials through which they passed. Later in life Elder Teasdale heard and, being converted to the principle, obeyed the law of plural marriage, taking good, faithful women as his wives.

His zeal in spreading the truth caused his selection as president of the Somerstown Branch of the London Conference. In addition to this he was clerk of the conference, auditor of the book agency accounts, and president of the tract-distributing association. With all these duties his time was, of course, completely taken up, especially in view of the fact that his labor in these callings was entirely gratuitous, and he was compelled to devote a portion of his time to earning a livelihood; but in the year 1857, he was called upon to give his whole time to the work of the ministry. Obedience to this call required the giving up of an excellent position, and the breaking up of a pleasant, comfortable home. Elder Teasdale had determined to devote his life to the work of God, and here was an opportunity for him to show how firm this determination was. He decided to accept the call, and in this course he was encouraged by his wife. He sold his

possessions, made his wife as comfortable as possible and entered upon his new duties. The peace and joy which always accompany the performance of religious duties were felt by him, and he greatly enjoyed his labors, presiding over the Cambridge Conference. Though often footsore and weary from his long walks, the Spirit of the Lord brought happiness to his heart. In 1858, he presided over three conferences, the Wiltshire, Landsend and South Conferences; in 1859, he was given charge of the Scottish Mission. In 1861, he was released to come to Zion. Here another trial awaited him. Two of his children had died and two were still spared. From his long missionary labor, his means were all exhausted, and he and his family were compelled to make the ocean voyage in the steerage of an emigrant ship. His experience in crossing the plains with ox teams was much the same as that of others, which has now gone into history and is more or less familiar to all our readers.

After his arrival in the valley, Elder Teasdale taught school for some little time in the Twentieth ward, and later took charge of President Young's merchandise store under the direction of Bishop H. B. Clawson. Having a good tenor voice, he joined the Tabernacle and ward choirs and also the Salt Lake Dramatic Association. To this organization he was of great assistance, especially in the singing parts. In 1867, he was appointed to take charge of the general tithing office in Salt Lake City.

In 1868, he was called to go on a mission to Great Britain. After being detained some little time in New York, assisting with the emigration, he sailed for England in company with Elders Albert Carrington and Jesse N. Smith, who were

going to preside over the European and Scandinavian missions. While on this mission Elder Teasdale acted as assistant editor of the *Millennial Star*, and developed into a vigorous writer. Returning to New York, he assisted Elder William C. Staines with the season's emigration and preached the Gospel in that city and the surrounding country.

After his return to Zion from this mission he accepted a position with the Z. C. M. I., first in the drug department and afterwards with the produce department, where he was placed in charge and worked up a business amounting to several hundred thousand dollars per annum. During this time he was kept busy with his duties in the Church as home missionary and in visiting the Sunday Schools and young people's associations. From 1875 to 1876, he preached the Gospel in the Southern States, principally in Tennessee, North Carolina and Virginia.

In the summer of 1877, Elder Teasdale was called to preside over the Juab Stake of Zion. He was ordained a High Priest and set apart for this position under the hands of President Brigham Young. He was engaged in the tithing office, took contracts for the construction of a portion of the Utah Central Railroad, was president of the Nephi Co-operative Store, and was also connected with other enterprises. He served in two sessions of the legislature, 1880 and 1882.

On the 13th of October, 1882, he was called into the quorum of the Twelve Apostles, and was ordained by President John Taylor. From this time up to the present, Elder Teasdale's life has been almost entirely devoted to his calling in the Church. When he has not been absent from home on foreign missions, he has spent his time in traveling among

the stakes of Zion, preaching to the people and exhorting them to live lives of Latter-day Saints. In all his labors at home or abroad, he has always taken advantage of every opportunity to lift his voice against sin and iniquity, and to declare the glad message of great joy which is so dear to him. Throughout all his ministry he has appeared to have the same spirit which was exibited by Paul of old when he said, «Woe is unto me, if I preach not the Gospel.»

Since his ordination to the Apostleship, he has filled missions to the Indian Territory, the Southern States, Mexico and to Great Britain, where he presided over the European Mission for four years. While occupying this position he traveled through France, Switzerland, Germany, Denmark, Sweden, Norway and the British Isles. In Mexico he did much toward the establishment of the colonies of our people. Being so far from the headquarters of the Church he was naturally looked to for advice and counsel by the members of the Church in that land.

Notwithstanding the years Brother Teasdale has spent in the missionary field and in laboring among the Saints at home, he has felt at times that he was not reaching enough ears, and this feeling prompted him to write the tracts, «Glad Tidings of Great Joy,» and «The Restoration of the everlasting Gospel,» thousands of which have been distributed by our missionaries in the world.

Elder Teasdale has always been greatly interested in the Sunday School work. While president of the Juab Stake, he also acted as Stake Superintendent of Sabbath Schools, and for some time he was teacher of the primary class in the vestry of the Nephi Tabernacle. For several years past he

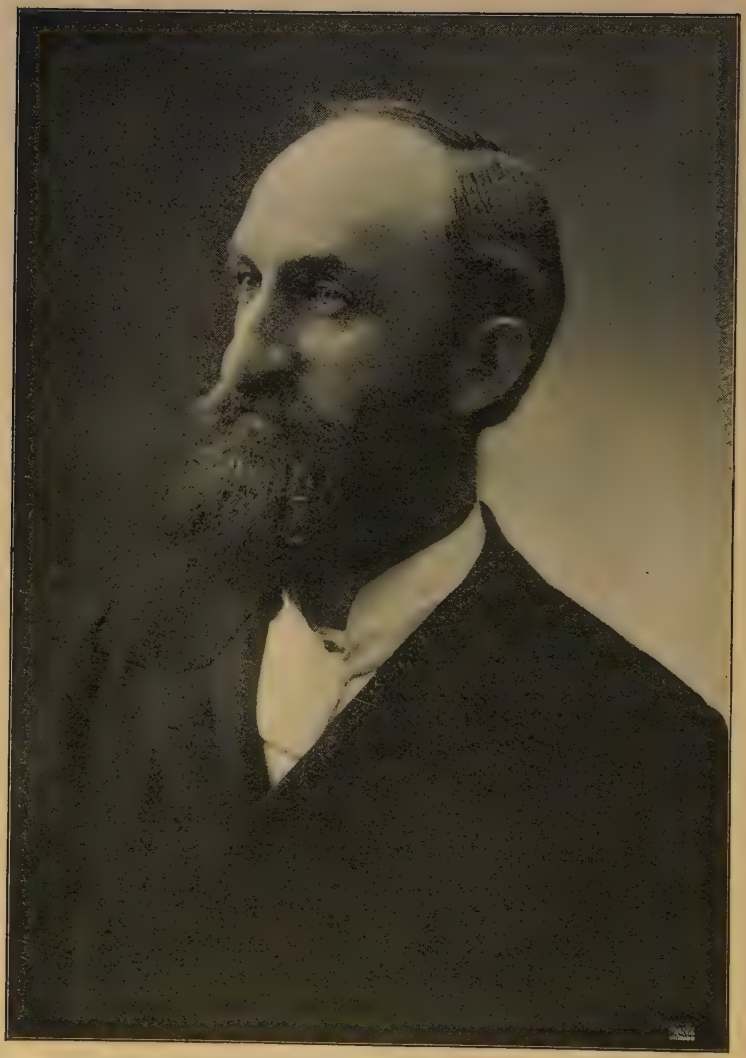
has been a member of the Deseret Sunday School Union Board. In his talks to the children he endeavors to impress upon their minds the value of a well-spent life and the necessity of living near to the Lord, and in this connection reminds them of the importance of keeping the Word of Wisdom. He often gets the children to join him in singing the hymn written by Eliza R. Snow, «In our Lovely Deseret,» and advises them to learn this hymn and to carry out in their lives the sentiments it contains.

One of the most striking characteristics of Apostle Teasdale is that he is always the same. Wherever you meet him he has the same genial, quiet way which makes friends of all with whom he comes in contact. And one of the first impressions made on new acquaintances is that he is a man of God. His life has been so taken up with his spiritual duties that he takes more delight in conversing on this subject than on any other. «Out of the abundance of the heart the mouth speaketh,» is well illustrated in the case of Apostle Teasdale. His heart is full of the Gospel, and of a love for his fellowmen, and knowing so well how the principles of truth have benefited him, and that mankind can not do without them and make a success of this life, he takes delight in bringing these principles to their attention. On every question which comes before him for consideration, his first desire is to find out what the will of the Lord is on the subject, and few men are more tenacious than he in doing what he understands the will of the Lord to be.

Not only does Apostle Teasdale preach the Gospel, but he endeavors of by his daily life to show that he believes what he teaches. If an honest, upright life will benefit others,

it will also benefit him. His life is spent, therefore, in striving, by precept and example, to lift mankind, through the saving principles of truth, to a higher plane.

Hugh J. Cannon.



APOSTLE HEBER J. GRANT.

APOSTLE HEBER J. GRANT.

AMONG all the Apostles who have served the Church and so far spoken of in this series, not one has been born in Utah, and so Heber Jeddy Grant, who is the thirty-third Apostle chosen, is the first of Utah's sons to be honored with that sacred office and calling. He was born in Salt Lake City, in a home upon whose site is now built the great Z. C. M. I., on Saturday, the 22nd day of November, 1856. His father, than whom there has been no more zealous laborer in the Church, was the late Jedediah Morgan Grant, and his mother, who is still living in Salt Lake City, is one of the bright and noble heroines of Zion, Rachel Ridgeway Ivins.

He is the only son of his mother, but has several brothers and sisters who bear his father's name. There is Jedediah Morgan, Joseph Hyrum, George Smith, Joshua F., and Brigham Frederick; Caroline, who died when sixteen; Margaret, who died and was buried on the plains; Susan Vilate Muir, who died several years ago, leaving ten children; and Henrietta Marshall.

Apostle Grant has obtained his business training, as well as his education, by self-effort and sheer force of determination, which quality is the peculiar and leading index to his character and career. When a child, he attended a

school taught by the mother of Matthias F. Cowley; another school in which he gathered his early instruction was that taught by the father and mother of Hon. A. F. Doremus, and situated in the old Deseret Hospital building, on the corner of First North and Second West streets, Salt Lake City. He was at one time awarded a prize in the shape of a card bearing the inscription «Truth,» which he values very highly. As a young man, he subsequently attended school in President Young's schoolhouse, Eighteenth ward, and in the Thirteenth ward, also at the Deseret (now Utah) University when held in the Council House, Deseret Museum and Deseret Hospital buildings; and he was also a pupil of Mary E. and Ida Ione Cook. He was never much of a student, owing to his suffering from severe headaches caused by stigmatism of the eyes, but of which cause he knew nothing until he grew to manhood. But when he did set his mind to any task, there were few indeed who could excel him. One of his main qualities is his tenacity. He took little interest in studies unless some incident occurred to arouse his determination, and in such case he first resolved, dreaming out his course, then set to work, and never quit until he came out acknowledged victor. Then generally he lost interest again. The goal was reached and unless there was fresh incitement, his enthusiasm lagged. That characteristic has grown with him to manhood. He is a better promoter than plodder, a better fighter up the mountain side, than warrior on the level summit. To get the best results from such characters is to postpone achievement, delay the final purpose, cover the path with enlarged obstacles, and add fresh heights to the summit.

Many incidents might be related to illustrated this trait

in his character, which are inspirational to others who lack energy to try. He was a miserable penman, and his schoolmates made him a laughing-stock, and guyed him over it, until he resolved to excel them all, and vowed he would set copies for the best of them. Then he began to write, and, headache or not, he never quit practice until his vow was fulfilled to the letter; and he is to this day one of the best penmen in the State. He became professor of penmanship in the Deseret (now Utah) University, and won a diploma for the finest penmanship from the Deseret Agricultural and Manufacturing Society.

He could not play ball. His «throw» and «run» were as awkward as his figure was lean and long. «Fire it on, Sissy!» with a host of such ironical remarks from his play-fellows, made him resolve that he would beat them at their own game. He went home and nearly pounded in the gable of his neighbor's barn, practicing throwing and catching until he conquered. He finally played in the «nine» that won the championship of the Territory—«The Red Stockings.» Then seeing no profit further, he quit the business. It was the same with marbles and other games.

When he was a mere youth, his mother, who was very poor, needed greatly to have her house repaired, and Bishop Edwin D. Woolley and some friends in the Thirteenth ward, recognizing the necessity of it, asked to do the work for her. He begged his mother not to allow them to do it, and at the same time promised her that when he became a man he would buid her a new home. The Bishop heard of this, and remarked that if Sister Grant waited for her boy to build her house, she would never have one. Owing to Heber's ball and

marble practices,which the Bishop had observed, he had christened him the laziest boy in the Thirteenth ward, a regular good-for-nothing. But the Bishop changed his mind later, and became one of Heber's warmest and dearest friends and one of his greatest admirers. The young man never forgot his promise, and one of the reasons, doubtless, was the incentive created by the Bishop's doubting remarks. He determined to show the Bishop! When twenty-one years of age he built his mother a nice home, and invited Bishop Woolley and others to its dedication. The Bishop was reminded of his utterance of years ago, and was asked to dedicate the house, but this, however was done by President Daniel H. Wells.

Apostle Grant is pre-eminently a business man, and would doubtless have devoted his days to financial affairs exclusively, if the call to the Apostleship had not changed the trend of his life from its natural course, and awakened in him that less prominent but nevertheless strongly rooted religious feeling that possesses his soul. He entered the business world as a messenger boy in an insurance office. From thence he arose step by step in the business world by determined effort and close attention to duty. He was always in love with his work, and therefore devoted to it. As a boy, he dreamed in that insurance office of himself becoming an agent, and to that end he bent all his energies towards the mastery of the details of the business, with the result that he succeeded, and is today the leader in that line in the whole region about. His aspirations did not cease with becoming an agent; he dreamed of being a president of a company, and in this he also succeeded. While working in that insurance office, he also became desirous of learning the banking business because of

what he saw in the bank of A. W. White & Co., located in the same building. To this end he devoted his spare time in assisting the book-keepers and others; subsequently the insurance office was removed to Wells Fargo's bank, where he followed the same course, and in this way gained considerable knowledge of banking. By close attention to work, he was rewarded by the receipt of a New Year's present of one hundred dollars from his employer, Mr. Henry Wadsworth, who was also agent of the banking house of Wells Fargo & Co. His efforts to learn banking led to his securing the position of assistant cashier in Zion's Savings Bank and Trust Co, during the absence on a mission of Cashier B. H. Schettler. This position led him to desire the presidency of a bank, which desire was gratified by his becoming the president of the State Bank of Utah, at its organization in 1890, which position he still holds. He has held other responsible business positions, having been vice-president of the Salt Lake Herald Co., a director of the Provo Woolen Mills Co., the Deseret National Bank, also a director of the Oregon Lumber Co., and at present he is president of the Home Fire Insurance Co. of Utah, the Salt Lake Theatre Co., the Co-op. Wagon & Machine Co., and of the insurance firm of H. J. Grant & Co. He was elected a director in Z. C. M. I., in 1887, and subsequently became chairman of the executive committee of that institution. His business maxims are: promptness in keeping appointments and in fulfilling promises; and he always aimed to give value received to those who employed him. Since he became an employer, he has always sought to treat his employees with respect and consideration.

There is an inspiring illustration in his career which

shows that a desire, a dream, in a young person, followed by persistent effort, is sure of fruition and fulfillment. His father died when he was nine days old, and the family was left in poor financial circumstances. In fact, Apostle Grant as a boy, was reared in poverty. He was passionately fond of the theatre, and not being able to pay the admission price of twenty-five cents to the third gallery, he secured admission by carrying water into that height. He was soon promoted, because of his faithfulness—a leading trait in all his work—to the second gallery, which gave him great delight and encouragement. The boy dreamer of progress is today the principal stock-holder in the Salt Lake Theatre, and has now the privilege of occupying a box with six chairs, free of charge. My youthful readers may easily imagine with what satisfaction he gazes up into the third gallery, recalling the episodes of his youth.

Apostle Grant has filled a number of important financial missions for the Church and for the institutions with which he is connected. In the panic of 1890-91, he visited leading eastern and western cities, and obtained several hundred thousand dollars to aid institutions in Utah that were in financial distress. During the succeeding dark days of 1893, he crossed the continent on such missions four times, and succeeded marvelously, and by the aid of God as he declares, in securing something over half a million dollars for the Church, and business institutions with which he is connected. He was sent with the promise of President Woodruff that he should succeed; he had implicit faith in the Prophet of God, and that his words would be verified, which they were.

Heber J. Grant held the offices of Elder and Seventy

prior to his ordination to a High Priest, in October, 1880, when he became president of the Tooele Stake, being ordained by President John Taylor. He was ordained an Apostle under the hands of the First Presidency and the Apostles, on October 16, 1882, President George Q. Cannon being mouth. His ecclesiastical missions have been in various stakes of Zion, in different States and Territories of the Union, and in Mexico. With Apostle Brigham Young and others, he went to Sonora, Mexico, before any of the Saints were located in that country. Their special work was to open up the Gospel to the Yaqui Indians. In 1883-84 he, with Apostle Young, visited the Indians of the Navajo nation, and the Moquis, Zuni and Pappago Indians. While away, they called a number of brethren and set them apart to labor among these Indians.

Apostle Grant's efforts, both in the business and the religious world, have been largely inspired by his strong love for his mother, whose love for him, he declares, is beyond his ability to tell. In his youth, his principal inspiration for effort came from her. He has strengthened his testimony in the Gospel of Christ by exerting himself diligently to faithfully perform the duties imposed upon him. The reading of Smiles' works on «Character,» «Self-Help» and «Thrift,» in his boyhood, has aided greatly in assisting him to exert his best efforts to succeed. He declares, too, that the articles in the old Wilson and National school readers have had great influence in the formation of his character. He was greatly impressed with the articles, «Never Despair,» «Daniel Webster at School,» «Behind Time,» and the articles on «Early Bible History,» and he was profoundly moved with the life of

Nephi, as recorded in the Book of Mormon, which he read when a lad of thirteen or fourteen years of age. He admired Nephi's faith, devotion and uncomplaining spirit; and his statements when requested to return to Jerusalem to get the plates, have been guiding stars in his life:

> And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men save he shall prepare the way for them that they may accomplish the things which he has commanded them.
>
> But behold I said unto them, that as the Lord liveth, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord has commanded us.
>
> And it came to pass that I spake unto my brethren saying: Let us go up to Jerusalem, and let us be faithful in keeping the commandments of the Lord, for behold, he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even his tens of thousands.

It can not be said, however, that he has been a great reader, but what he has read has been matter that is worth remembering. He has always sought for the gem in his reading, and then tried to put the good therein into the practice of his life. He is fond of poetry and music. Pope's «Essay on Man,» and «Essay on Criticism,» have pleased him greatly, and his favorite novels are written by Dickens; but the books which he enjoys most are such as inspire the young to success—such as the works of Samuel Smiles. He is passionately fond of music, and while nature does not seem to have specially intended him for a singer, his determination to learn to sing the songs of Zion is worthy of emulation, and

his success in this line is an illustration of the truth that he who tries will conquer.

Apostle Grant is a thorough believer in work, and he has little use for boys and girls, men or women, who shirk labor. «I consider that work is beyond value to the young; one of the greatest blessings that can come to a young man is to have his time fully occupied. It develops him and the more labor he does, the greater his capacity for work becomes, and the greater the ease with which he may accomplish anything he desires.» Brother Grant has had no opportunity to learn a trade, and he has no profession. His leading aim in life is to discharge acceptably the duties which devolve upon him as an Apostle of the Lord Jesus Christ, and he enjoys that work best which brings him as a minister among the youth of Zion. He is active, energetic, determined; and the obstacle must be great indeed which shall deter him from achieving success in any line that he may set his heart upon. One of his leading traits of character, in fact, is his desire and determination to succeed when he sets out to win. He takes genuine pleasure in laboring to accomplish results, and this is one of the main reasons why he has succeeded.

Every person in the Church has had his faith tried; if not, that is likely to occur at some time, and so it will be inspiring to all to learn that Apostle Grant is not without his experience. In his case, it resulted, in the end, in strengthening his testimony. So will yours, if you continue true to your testimony, as he did. When a child, he received a patriarchal blessing which he often read, and in which he had implicit faith. Among other things he was promised that he should be called to the ministry in his youth, which he in-

terpreted to mean that he would be asked to fill a mission to preach the Gospel. He expected that, like Erastus Snow, Joseph F. Smith and others who were ministers at the age of fifteen and sixteen years, he would be thus called at an early age. But years passed, and he was not selected. «Some of my associates,» he said to the writer, «were called, and returned home, still I was left, and a spirit constantly followed me whispering that I knew the patriarch had lied to me, and therefore I ought to renounce my allegiance to the work of God. I finally said to myself, I know the Gospel is true, I have had so many testimonies that I can not doubt it; and no matter how many patriarchs have made statements that are not true, I do not purpose making shipwreck of my faith, and lose eternal salvation because of a mistake on the part of a patriarch.» It was not long after he had so determined that he was called, just before he was twenty-four years of age, to preside over the Tooele Stake of Zion, the youngest stake president in all the Church. Up to that time he had seldom spoken in public, and he felt his lack of ability very keenly. In this call to preside over a stake of Zion came the fulfillment in very deed of the words of the patriarch, upon which the young president had so far placed a wrong interpretation. As the truth dawned upon him, he felt that he had conquered doubt by faith in God and in His work. This incident which had been a great test of his belief, and the trial of his life, became and is one the strong testimonies which has served to strengthen his faith in God and in the Priesthood. It has proved that the servants of the Lord have the inspiration of the offices which they hold.

Other promises, made by the servants of the Lord to

him, have been fulfilled, in which he sees added testimony of the interest of the Divine in the affairs of this Church. Thus, when he was blessed by Patriarch John Rowberry, while still acting as president of the Tooele Stake, he was promised that he would be chosen to be one of the leaders of Israel. In his youth, Sister Eliza R. Snow, in the gift of tongues, promised him that he should be one of the leading men in the Church, the interpretation being given by Zina D. Young at the home of the late William C. Staines. His call to the Apostleship is a fulfillment of these inspired sayings, and it has all strengthened his faith.

Brother Grant's experience is full of testimonies that God lives and that He answers prayers. When his wife, Lucy Stringham, to whom he was married in St. George, November 1, 1877, died, some years ago, he received a manifestation from the Lord in direct answer to his prayer. His wife, let it be said in passing, was one of the noble daughters of God, a woman of excellent character, sweet disposition, and a judgment in business affairs which was no small factor in Heber's early financial successes. While she was dying, her daughter Lucy, then a little over twelve years of age, insisted that the father should administer to the mother and heal her—such was the child's faith. «I sent my children out of the room,» he told me, «and pleaded with the Lord to give some special manifestation that in the death of my wife His will would be done. I told Him that I acknowledged His hand in life or in death, in prosperity or in adversity, but that I lacked strength to see my wife die and have it affect the faith of my children in the ordinances of the Gospel.» Shortly thereafter, his wife died, and when he then called the chil-

dren into the room, his daughter Lucy, putting her arms around the necks of her younger sisters, and also her little brother, told them not to cry, because the voice of the Lord had told her: «In the death of your mama, the will of the Lord will be done.» As the child knew nothing of the father's prayer, it is evident the answer came from God to her in answer thereto, a fact which Brother Grant considers a special manifestation of the Lord's goodness to him, and which he declares he will ever remember with gratitude and thanksgiving.

Another incident will suffice. His only surving son, Heber Stringham, upon whom he had built great hopes, died some time after the death of his mother. Brother Grant is naturally an affectionate man, easily moved to tears, and quite emotional, and yet his son under these conditions, passed away without the father shedding a tear. «There was in my home a very calm, sweet, heavenly infinence. Without the supporting influence of the Holy Spirit,» he declares, «it would be impossible for me to undergo, almost joyfully, a scene of this kind. I felt almost a heavenly joy, notwithstanding the sorrow which had come into my life.» He explained that a dream was the cause of it. «Just a few hours before my son's death, I dreamed his mother came for him, and after a discussion with my mother, I dreamed I had allowed her to take my son, as I felt impressed in my dream that he would be a cripple all his life, should he live, since his trouble was hip disease.»

In his own life, too, he and his have been assured with faith in the promises of God. Thus, four years ago, when he was operated on for appendicitis, his wife Lucy, who as

stated is dead, visited his home and promised his wife Augusta Winters, to whom he was married May 26, 1884, that he should recover. He felt so impressed himself, and believed that he should live through the ordeal. When, therefore, after the operation the doctors said that blood poison had set in, and he could not live, neither his wife nor himself felt any alarm, but both had a perfect assurance that he should recover and their faith was not in vain.

In political life, Apostle Grant has had some experience, having served one term in the Council of the Territorial Legislature, and several terms in the city council of Salt Lake City as councilman.

Apostle Grant is tall and erect in figure, with prominent features which indicate energy and push. His desire to aid others has given him a disposition to feel for his fellows, and there is not a man in Zion with a more loving, helping heart than has Heber Jeddy Grant. One of his traits, which is worthy of emulation, is his determination to overcome obstacles and defects that stand in his way to the perfection of his character. When he discovers a fault in himself, he endeavors by persistent and continued effort, such as only few are capable of, to overcome. And thus his life is growing better as the years increase, and will continue until his ideal of perfection, which enlarges with his deeper knowledge, shall be reached. He has gained the love, respect and confidence of his friends and business associates; and the authorities of the Church impose in him the fullest trust. He is an active worker in the cause of God, and has learned to feel the keenest delight in his labors among the Saints. He loves the youth of Israel, and in his sermons frequently addresses

his earnest remarks to them. Associated with the Twelve, and with the general boards of the Sunday Schools and the Improvement Associations, he is constantly among the people, and his counsel and practical advice, in temporal as well as spiritual affairs, are eagerly sought.

I asked him to say a word to the boys and girls who read this sketch—what he would say, in fact, if he could speak to all the children of Zion. In reply, he gave a sermon that will require all the days of your lives to live, but only a few moments to read. He said: «I would say to them: ‹Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.› Seek for the light and inspiration of the Spirit of God to guide you in all the walks of life; be forgiving, be charitable. Never allow the acts of men to affect your faith in the Gospel. Remember that God says we should be anxiously engaged in a good cause, and bring to pass much righteousness, for the power is in us wherein we are agents unto ourselves, that inasmuch as men do good, they shall in nowise lose their reward. In every vocation of life, try to get the spirit of God to aid you in the accomplishment of your work. Try to make others happy, and to aid them in carrying their burdens in life, and you are sure of happiness, not only in this life, but in the life to come. Remember the words of Lord Bulwer Lytton:

«‹Dream, O youth. Dream nobly and manfully, and thy dreams shall be thy prophets!›

«Always be punctual, truthful and virtuous, and you will thereby insure yourself the love of God and of all good men.»

Edward H. Anderson.

APOSTLE JOHN W. TAYLOR.

APOSTLE JOHN W. TAYLOR.

AT the time when Johnston's army was approaching Utah with hostile intent, the Saints living in Salt Lake City prepared to burn their homes, and then moved southward to various places in Utah County. The late President John Taylor and family were among the exiles. They located temporarily in Provo, where they rented from Roger Farrar a house of small dimensions and unpretentious appearance. In this humble abode the subject of this sketch was born on the 15th of May, 1858.

Upon the settlement of the trouble which caused the exodus from the northern settlements, President Taylor and his family returned to their home in the Fourteenth ward, Salt Lake City. Here Brother John W. was reared until he attained his twenty-fifth year, when he married and removed to Cassia County, Idaho.

In his boyhood days, as in later life, he was industrious in his habits, being richly endowed with bodily health and a strong, active mind. He worked some at farming, and spent considerable time laboring in his father's saw mill, which was near Kamas, towards the headwaters of the Provo River. His father being somewhat hampered financially, the children's opportunities for scholastic education were not so abundant as those afforded the sons and daughters of some other families; but with President Taylor the education

acquired in the schoolroom, though not depreciated in the least, was regarded only as a small part of the broader education to be gained in the practical walks of life. He taught his children with great emphasis that whatever they undertook to do they should seek to do well—that people, on examining a piece of work they admired would first ask who did it, but would care little about knowing what length of time it required to complete it. He taught them to respect each other's rights; and instead of governing his family by personal direction, he instructed them in the principles of righteousness and placed them upon their own responsibility to act for themselves. The grand and noble truths he sought to implant within the hearts of his children were conspiciously exemplified in his own life; and withal he possessed a spirituality and a veneration for God and truth so great that few men in this world have equaled him in the possession of such qualities.

The mother of John W., Sophia Whittaker Taylor, was of a highly spiritual nature. She was patient, industrious and God fearing. Indeed she was the ideal type of a true Saint.

No one of the numerous posterity of President Taylor inherited more of his excellent characteristics or developed them in a stronger measure than did his son John W. In his early youth he displayed an understanding of principle usually found only in persons of more mature years. He attended Sunday Schools and meetings with great regularity, and with his bosom friend and neighbor, Matthias F. Cowley, studied the Scriptures and memorized scores of passages bearing upon the most important principles of the Gospel.

By the time he concluded his first mission in the Southern States he had memorized and arranged in systematic order some four hundred such passages, chiefly from the Old and New Testaments.

At about the age of fourteen years he was ordained a Deacon, and magnified his calling by the faithful performance of the duties of that office. Two years later he became a Teacher in the ward and worked faithfully in this capacity for a number of years. After receiving his blessings in the house of the Lord, and being ordained an Elder, he was chosen counselor, with Brother Matthias F. Cowley, to President Edward W. Davis of the Elders' quorum of the Salt Lake Stake of Zion. In this capacity he also collected donations for the building of the Salt Lake Temple at a time when contributions for that purpose were raised through the quorums of the Holy Priesthood.

Brother Taylor was also an active worker in the Fourteenth ward Sunday School. He had charge of the primary class, consisting of about one hundred pupils. His ability to entertain and at the same time to impress the children with good, sound doctrine was very marked. He possesses a vein of humor and a happy faculty for making appropriate comparisons which enable him to attract and retain the attention of children. The late general assistant superintendent of Sunday Schools, Elder George Goddard, pronounced Brother Taylor the best primary teacher he knew of in the Church.

A little incident which occurred one day in his Sunday School class will show his practical way of teaching, and at the same time illustrate his novel yet graceful and effective manner of correcting what he regarded as an erroneous idea.

The Fourteenth Ward Meetinghouse being near to the principal hotels of the city, tourists from the east and west would frequently visit the Sunday School held therein. Upon one occasion when a large number of these visitors came into Brother Taylor's class-room he invited some of them to address the children. One religious gentlemen exhorted the children to be very prayerful, and reminded them how nice a prayer was the simple rhyme,

> Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake,
> I pray the Lord my soul to take.

This little verse he repeated to the children several times, and sought to impress the beauty of it upon their minds. When he concluded his remarks Brother Taylor arose and questioned the pupils in substance about as follows:

«How many of you say your prayers?»

All hands went up.

«When do you pray?»

The answer came, «Night and morning.»

«To whom do you pray?»

«To the Lord,» was the ready response.

«For what do you pray?»

«We pray for what we want,» again came the answer.

«Very good,» said the teacher, «these ladies and gentlemen are going on a visit to California: would you like them to have a good time and to return home alive and well?»

«Yes, sir,» was the hearty reply.

«How will you help them to do that?» inquired the teacher.

«By praying for them,» once more came the children's explanation.

«Will you say in your prayer, 'Now I lay me down to sleep'? etc., asked the teacher, leading the class to the point he wished to make, and gently reproving the visiting speaker, by the emphasis he place upon the question.

«No sir,» shouted the children in chorus.

«Then what will you say in your prayer?» came the final question.

«We'll ask the Lord to keep the train from jumping the track,» was the sensible reply.

The lesson thus taught would not be forgotten very soon either by the children or the visitors.

At this period Brother Taylor was only about nineteen years old, and, besides being a Sunday School teacher, was a worker in the Mutual Improvement Association, a Teacher in the ward and a counselor in the Elders' quorum; and for daily employment he secured a position in the county recorder's office. He afterwards was employed for some time in the office of the *Deseret News*. As a penman he was among the best in the country; and his ingenuity in mechanical pursuits was also of an exceptional order.

In his boyhood days, while working at his father's sawmill, he received some remarkable dreams that were prophetic in their nature, and which have since been verified. These manifestations were living testimonies to him that Jesus is the Christ and that Joseph Smith was truly a prophet of God. So vivid were these dreams that they are as clear on his memory today as when they were given.

In 1876 he received a patriarchal blessing under the

hands of Patriarch William McBride, in which his call to the public ministry was predicted, together with other most remarkable prophecies, several of which have already been fulfilled.

In the fall of 1880 Elder Taylor was called upon a mission to the Southern States, and with Elder Matthias F. Cowley, the companion of his boyhood, was assigned by President John Morgan to introduce the Gospel into Terrell and Randolph counties, southwest Georgia, they being the first Elders in that part of the State. He labored in those two counties during the winter of 1880-81, baptized two individuals, and bore testimony to hundreds of people. In the spring the two Elders went north to Clayton, Campbell and Henry counties, where they labored a few months, and after the conference of the State, held in Harolson County, he labored with Elder William J. Packer in Polk and other counties, where, in a short time between thirty and forty people received the Gospel through their administration. Elder Taylor was then sent to the State of Kentucky. Here he labored with Jacob G. Bigler with great success, baptizing about eighteen people. He was released in the spring of 1882.

During this mission he enjoyed much power in preaching the Gospel, and the spirit of prophecy rested upon him to a great extent. Many times when standing before a congregation of people his countenance was resplendent with the light and inspiration of the Holy Ghost. Many people were impressed with the divinity of the message which he bore, and some honest-in-heart remarked, «Surely you must be inspired, or you could not speak as you do!»

In missionary labor Brother Taylor in a happy manner always adapted himself to the circumstances of the people with whom he labored. He would help them plow the corn, work in the cotton or tobacco fields, and while side by side with the farm laborers he was equal or superior to them in speed and endurance; while thus working in the field he would preach the Gospel to those about him.

He had great faith in administering to the sick, and many were healed under his administration.

The spirit of prophecy is enjoyed to a marked extent by Elder Taylor. The following occurrences will serve to bear out this statement:

When he read the inaugural address of President James A. Garfield a spirit of inspiration came upon him and he remarked, «Something will happen to that man!» On learning of the assassination of the President, some months later, Elder Taylor's missionary companion, to whom the prophetic utterance was made, recalled the prediction.

While laboring with Elder Bigler, the two approached a house one evening and applied for entertainment. Filled with the gift of inspiration Brother Taylor, in his characteristic manner, said, «We have a message for you from heaven; and if you will entertain us, it shall be made known to you by dreams this very night that we are the true servants of the Lord.»

They were invited in and their wants provided for. That night the father of the household as well as some of the children had dreams that were satisfying to them that the Elders they were entertaining were servants of the Lord. The mother also had a dream or vision which was most assuring

to her mind that these men were sent of God. In this dream a heavenly messenger appeared to her. She had been for some time in a quandry about which of the religions she was acquainted with was the right one. So she enquired of this messenger concerning the matter. Thereupon there passed before her all the preachers she was acquainted with or had ever seen in the neighborhood. Then the messenger asked if she was satisfied with either of them. She replied that she was not. She was next carried away in a vision to a steep cliff the top of which she was trying to reach. One of the sectarian preachers whom she had before met appeared above her and offered her something to grasp and thereby draw herself up to the summit of the rock. What he held out to her proved to be nothing but a straw, and it snapped in two the moment she caught hold of it. He next offered a stick, but this too proved to be useless as it was rotten. Presently Elder Taylor appeared on the top of the cliff. He offered his hand to help her up, and she at once gained the desired footing upon the rock. Still she was not entirely satisfied as to who had the truth. Another scene then presented itself to view. An open field spread out before her in which appeared all the preachers she previously saw in vision. In a moment they all vanished from her sight and directly before her there stood the two Mormon Elders who had received shelter under her roof. Upon being asked again by the messenger if she was satisfied she replied that she was.

The family was afterwards baptized into the Church. Sometime later Elder Taylor, on leaving the house, one very clear, bright morning, said to a little girl, belonging to this

same family, whom he saw in the front yard, «My little girl, a storm is coming here today.» The child told her parents what the Elder had said, and they in their honest confidence in the word of Brother Taylor, without waiting for further indications of a storm, housed themselves up and waited for its approach. Sure enough in the afternoon the howling tornado came and did considerable damage. But the family who believed in a living prophet prepared for the predicted event and escaped all harm.

On the 19th of March, 1882, while laboring in Rochester, Butler County, Kentucky, on this same mission, he wrote a letter to Elder Matthias F. Cowley, who at the time was also laboring as a missionary in St. Louis, Missouri. In this letter he made this prediction: «I believe I speak by the spirit of prophecy when I say, if you are faithful you will yet become one of the Twelve Apostles of the Church of Jesus Christ in all the world, and by the power of God and the eternal Priesthood will become great in wisdom and knowledge. Amen.»

No one but the two Elders knew of this prophecy until after its fulfillment, fifteen years later, when Elder Cowley was chosen and ordained an Apostle.

Another incident in his carreer will serve to show his inspirational nature: While addressing a public meeting on the principles of the Gospel, during his labors in the Colorado mission,he became impressed that a certain lady who was present would accept the Gospel. At the close of the meeting he inquired of her what she thought of the doctrines she had heard. The lady expressed herself as being pleased, and willng to hear more about the faith of the Latter-day Saints,

An appointment was therefore made for Elder Taylor to visit her and her husband. The result was that the lady soon afterwards joined the Church.

Upon his return from the Southern States, Elder Taylor was called as a counselor to Elder Joseph H. Felt, president of the Young Men's Mutual Improvement Associations of the Salt Lake Stake. In this position he labored with his characteristic energy and vim.

In the spring of 1884 he was chosen to fill a vacancy in the quorum of the Twelve Apostles, being ordained an Apostle on April 9th, of that year by his father, who was then president of the Church. Years previous to his ordination to this office it had been predicted that he would receive this calling. The prediction was made by a sister who spoke in tongues in a fast meeting in the Fourteenth ward, Salt Lake City.

Since his call to the Apostleship much of his time has been devoted to the ministry, and he has fulfilled many important calls of a public character which have been made upon him by those in authority. Once he went to Washington, D. C., in company with others and presented to President Grover Cleveland an appeal from the Saints for their rights. In 1884 he went on a mission to Mexico, and had the privilege while there of meeting President Diaz. On his return from this mission he served a term in the Utah Legislature. Another mission given him was to preach to the people of the Uintah Stake. Here he performed a good work, bringing a large number of the people there into the Church, and awakening to renewed spiritual life many Church members who had become cold and indifferent. He has had considerable business transactions with the government officials of

Canada, by whom he is held in high esteem. In 1887 he had an interview with the then Canadian premier, Sir John A. McDonald, and to whom he had the privilege of bearing testimony to the truth of the Gospel. His labors in the interest of the colonies of the Latter-day Saints in Canada have been persistent and fruitful. By his practical preaching and inspired prophesying he has greatly encouraged the Saints in that newly-settled country, and has endeared himself to them by the interest he has taken in their spiritual as well as temporal welfare.

In 1896 he was called to open a mission of the Church in the adjoining State of Colorado. Elders Herbert A. White, William C. Clive, J. H. Boshard, H. S. Ensign and F. C. Graham were assigned as missionaries to the same field, to assist him in the work. In the latter part of December, 1896, he proceeded to Denver, some of his fellow-missionaries having gone there a few days before. Here the brethren at once began active labors, traveling without purse or scrip. Their efforts were attended with success, and within six months some forty-four persons were baptized. The work there has continued to grow and spread, and now two branches of the Church are established in the mission, one in Denver and the other in Pueblo; and over three hundred people have been brought into the fold in this State alone. The mission now embraces Colorado, Wyoming, New Mexico and Arizona. Elder Taylor is still president of the mission. His call to this work and the success that would attend the labors of the Elders there were foretold through the gift of tongues before any move was made to open up the work in that part of the country.

In many respects Apostle Taylor is quite unlike the generality of mankind, as he possesses a combination of traits that is somewhat uncommon. And while these traits are what might be regarded as peculiarities, they are nevertheless evidences of moral strength and independence of spirit, as well as originality of thought and action. He is pre-eminently spiritual-minded, as will be readily perceived from what has been related in the foregoing; and his talents, while not of a showy kind, are such as to fit him admirably for the public ministry. As a missionary he is highly successful. He has baptized over two hundred and fifty new converts to the Gospel, most of whom accepted the truth through his personal ministration. Having a wide acquaintance with the scriptures and being sound in doctrine, as well as apt in illustration by means of anecdote and incident, he is always able to hold the attention of his hearers, whether in private conversation or in public speaking. What is more important, his preaching evinces great freedom of the Spirit. At times he speaks with much power and his words carry conviction to the hearts of those who listen. Again, particularly when speaking upon every-day duties, his remarks are replete with wise counsel and suggestion, accompanied often with quaint humor. *Edwin F. Parry.*

APOSTLE MARRINER W. MERRILL.

APOSTLE MARRINER W. MERRILL.

APOSTLE MERRILL'S life in Cache Valley and its far-reaching influence throughout northern Utah and southern Idaho has for many years made him a leading character among men. His great farms, his beautiful homes, his industrial enterprises in dairying and milling, all indicate a high degree of thrift and enterprise which show up strongly the life and character of the man. His powers of organization, his personal and family discipline, his persistent effort and indomitable will, make his life a study of value to all young men who undertake to grasp and deal with the material conditions of life and bring the forces of nature to their aid and use.

The Apostle's broad form and the set features of his face, indicate superior strength, and his whole bearing indicates, above all things, power. He is not a man of many words, but is prone to feel the silent forces of life and observe the feelings and thoughts of others. Little given to speculative philosophy and poetical imaginations, he is nevertheless a man of strong and abiding faith, of faith that has to do with the practical affairs of life, and which serves the present needs of those who have strong convictions.

Apostle Merrill's general bearing and strong inclinations for business pursuits may incline some people to suppose that his life and nature are largely materialistic, and, save

those who know him well, few suspect the strong spirituality of his nature.

This forceful spirit and strong character was born to the world in Sackville, Westmoreland County, New Brunswick, September 25, 1832. His grandparents on his father's side were both born in the State of Maine, but they immigrated to Nova Scotia, where his father, Nathan Merrill, was born September 27, 1794. The father never came to this country, but devoted his life to farming and the cutting and hauling of timber in his native land. The subject of this sketch was one of a family of thirteen children, of whom two died in infancy. Tne family then consisted of five boys and six girls. The third son went to sea about 1850 and is thought to have been drowned. One son, Thomas, came to the United States, where he was a butcher for some time and later became a sea captain and diver. Apostle Merrill is the fourth son of the family and today stands alone the representative of his father's house, as he now has but one living brother, and that brother has no children.

In his youth the life of Marriner W. Merrill was not unlike that of the farmer of those regions of country in which he lived, but the spiritual influences of his life began early to manifest themselves and became prophetic of what his later years would be. At the age of nine years he received in an open vision a picture of his own future life and that of the people with whom he subsequently became identified. In simple, earnest and convincing words that vision was related to the writer as follows:

«When I was a boy of nine years my mother sent me to the hay-field where my father and brother were at work, to call

them to dinner. On the way I became unconscious and was clothed with a vision which I distinctly remembered when I gained my usual feelings and thoughts. After I became conscious I found myself in a log cabin located on the way to the field. In this cabin I was on my knees in the attitude of prayer. In the vision I saw the Church and the Prophets Joseph and Brigham. I saw the travels of the latter and of the Saints from Nauvoo and Winter Quarters to Utah. In the vision the sight of covered buggies and wagons was peculiar to me, for at that time I had never seen such vehicles, nor had I ever seen the mules which I beheld in my vision. I saw two and sometimes six mules to a wagon, and in the company of pioneers I beheld two men who had been boy friends of my youth, and each of them had more than one wife. In my vision at that time the divinity of plural marriage was revealed to me. I comprehended the doctrines and principles as they had been revealed. The progress and development of the Church were shown and the persecutions of the Saints were made clear to my understanding, and I heard a voice which told me that all I beheld was true, but I was cautioned to keep to myself what I had seen until I should have the opportunity of leaving my native country. Upon reaching home I was pale, and it was sometime before I could speak distinctly. That incident of my life made a very strong impression upon my boyish mind, and one day I ventured to ask my mother a question about plural marriage, why it was not practiced now as in the days of God's ancient people. She answered in surprise by asking what I knew about such things. Fearing that I might betray that secret revealed, I made no more mention of the matter.»

The Gospel was first preached to Apostle Merrill by a native Elder. Later, Elders John Skerry and Jesse Crosby came into the neighborhood of his home. In April, 1852, at the age of nineteen years, he was baptized by Elder Skerry, and on the 5th of September of the same year was ordained a Priest by Elder Crosby. About a year before this he had learned that his mother had been for a long time a member of the Church, she having been baptized as early as 1836. His father never joined the Church. One of his sisters joined the Church but subsequently married a non-Mormon and soon turned away from the faith. The other members of the family, though not willing to embrace the Gospel, never manifested any hostile opposition to it.

Feeling that there was work to accomplish which could not be done in New Brunswick, the spirit of gathering having taken possesion of Brother Merrill, he started about a year after his baptism for the west. He had gone no farther than Boston when his father died, and word came from his mother to return and settle the estate. After affairs had been settled at home, in 1853 he started out again and came direct to Boston. From there he went to Buffalo by rail and traveled on the lakes to Chicago. From Chicago he rode on the first railroad from Chicago to the head of the Illinois river. At the latter point he took a boat for St. Louis, which was then headquarters for supplies, and then came to Keokuk by steamboat. As he journeyed westward he stopped a week at Kanesville, but met no Saints there.

The company with which he traveled crossed the river on ferryboats and pursued their way on to Salt Lake City. There were eleven wagons in the company. Jesse Crosby

was captain and was assisted by William Atkinson. The company arrived in Salt Lake City September 11, 1853. The most important event in this journey associated with the life of Apostle Merrill occurred at Platte river where he, with one other boy, decided to cross the river and get some cattle which had been left by other pioneers. They plunged into the river, but he soon became exhausted, as the current was strong. Brother Merrill was unable to keep his head out of water, and while floating down stream went under twice; whereupon the company became alarmed, and a Brother Reese was sent to his assistance. As he started to sink a third time he landed mysteriously on a sandbar, and was almost exhausted. The circumstance was peculiar, because the Brother Reese who had sought his rescue was unable to find the bar upon which Brother Merrill stood. The two now made their way to the opposite shore, where it was shallow enough to walk up stream until they reached a place where the current moved from one side to the other. Here they tied a comforter to their waists, plunged again into the water, in which they were borne safely across the river by the favorable current. They were both thankful to get back alive, and the cattle, which they found disabled, were left undisturbed.

Brother Merrill's first effort on reaching the valley was to secure work. His early efforts were a source of trial, as his employers sometimes proved to be unreliable. In Salt Lake City he agreed to work for $20.00 per month. After three weeks, some trouble arose and he was about to leave his employer, when the latter offered him $26.00 per month. He thereupon agreed to remain and work in the canyon get-

ting out shingle timber, where he made as many as one thousand shingles in a day. He was then promised his board and a certain percentage of the shingles sold, but his employer did the selling and kept the money. After some controversy, however, payment was secured, and the experience no doubt did much to induce the habit which has subsequently become prominent in the life of Brother Merrill, a habit of working on his own account.

In November of the year 1853 Brother Merrill was married to Sarah A. Atkinson, and immediately went to a place in Bingham canyon, seven miles above its mouth, where he passed the winter in making shingles. The new venture became a profitable one. The shingles then sold at $8.00 per thousand, and he was able to make five hundred a day. After staying in the canyon six weeks he ventured on a perilous journey home to see his wife. The snow was seven feet deep, and having no food with him when he began the journey, he was overborne by fatigue and weakness, and almost fainted before he reached a cabin where a woman gave him a small piece of bread to satisfy his craving. This was only a taste for a starving man, but in a few hours more food was given, and little by little he overcame the exhausted condition to which his physical system was brought. After his long walk and sufferings he was disappointed in not finding his wife at home, as she had gone off to work, so that he was obliged to return without seeing her.

During Apostle Merrill's life in Salt Lake City he engaged in work in North Mill Creek canyon, and gives the following remarkable experience in an article printed in the

Juvenile Instructor, October 15, 1892. The circumstances of the narration are so remarkable that I give it here in full:

«In the winter of 1855, I worked in what was then called North Mill Creek canyon. The only team I had at that time was one yoke of oxen; with this I kept myself busy during the latter part of the fall of 1854 and the beginning of the winter of 1855, in hauling wood from the canyon to Salt Lake City, where I sold it for what I could. In January, 1855, the snow in the mountains was so deep that I was unable to procure fire wood; and I decided to haul some pine house and stable logs. Myself and some brethren therefore shoveled and broke the road to a small red pine patch of timber in the side mountain, and when this road was completed, for two days we together hauled logs and timber to the city.

«Just at this time the weather became extremely cold and a dense winter fog hung over the valley, but high up in ths mountains one could overlook the cloud of fog. This condition prevailed for several days, but exactly how cold it was I cannot say, as thermometers were very scarce in those days. It was during one of the early days of this cold spell that the following incident occurred:

«I left home very early in the morning to obtain a load of logs. My wife remonstrated with me and tried to prevail upon me not to go, as the weather was so very cold. I did not, however, heed her kind entreaties, but started upon my journey; and, on arriving at the timber, was surprised to find that I was the only one who had come for a load. I worked very rapidly for two reasons: one was that I might keep warm, and the other that I might return home early. I

cut, trimmed and prepared five nice, red pine logs, about thirty feet long and ten inches thick at the butt-end, and about six inches at the top. These I succeeded in getting down to the place where I had left my bob-sled and camp outfit, about a half mile distant. The place of loading was very slippery, it being rather on a side hill. I had my five logs arranged side by side below the sled, my oxen being chained to a stump where they were quietly eating their hay. I proceeded to load the logs, designing to place three on the bottom and two on the top of the three, which was my usual way of hauling timber of that kind. I succeeded in getting the first log on the sled without much difficulty. The bunk (canyon men will know what a bunk is, especially if they were born in New Brunswick) being icy, it was with some difficulty that I could make the log stay where I had placed it on the sled; but I finally succeeded in blocking it up, and thought it secure. Then I turned around to load the second log, and as I did so, the blocking gave way and the first log slid rapidly from the sled, catching me in the hollow of my legs and throwing me forward on my face across the logs lying there. In falling, the hand-spike in my hand, which I had been using in loading the logs, fell far from my reach; and I was thus pinioned completely across the timber. The log that had slipped from the sled lay across my legs, which were on the hard ice, and my body was lying across the four logs.

«I began to think that I was thus doomed to perish in the canyon. I struggled desperately to release myself, but every effort seemed to bind me the more firmly beneath the terrible load which seemed crushing my very bones. While

thus struggling for relief I also prayed earnestly to the Lord for assistance, and while doing so I lost consciousness. When I next regained my senses I was a half a mile down the canyon from the place where I began to load, and was seated upon the logs, which were loaded in the exact position that I had designed to put them—three on the bottom and two on the top of the three. All were nicely bound with chains; I was sitting upon my sheep-skin with the woolly side up; my whip was placed on the load carefully so it could not lose; my overcoat, home-made jeans, lay across the load in front of me, but within my reach.

"As I aroused from my stupor, I spoke to my oxen and they stopped; and I viewed my surroundings with feelings that cannot be described. I quickly took my bearings, as I was familiar with every point in the canyon. Being quite cold, I essayed to jump from the load, and put on my overcoat; but to my surprise, my limbs refused to do my bidding, they were so sore and my body was so badly bruised. I sat there and reflected for a few moments upon my peculiar situation; looked around my load and found everything in place just as I would have put things myself; my ax was firmly bedded in the butt end of one of the logs, and everything else was in first-class condition.

"After making another unsuccessful effort to get from the load, I reached my coat, put it on as best I could in a sitting posture, and started my oxen for home. I arrived safely about an hour later than my usual time. My wife was very uneasy about me on account of the lateness of my arrival, and because of the fear ever present with her during the whole day, that something would happen to my

injury. She met me at the corral and carried me in her arms to the house, which she was then quite able to do, I weighing but a little over a hundred pounds. I was placed in a comfortable position on the bed, and she then cared for my team. For some days she carefully nursed me before I was able to move around the house.

«I have hesitated to narrate this incident because of the skepticism which is so common at the present day, even among some who profess to be Saints, concerning things somewhat supernatural; but I can truthfully testify in all soberness, that some power which I did not see assisted me from the position which doubtless would have speedily cost me my life. As I was preserved for some purpose known to my Heavenly Father, so do I also believe that God will bless and preserve the lives of His faithful children just as long as it is necessary for them to live to accomplish their missions upon the earth. The youth of Zion, and all who have made covenants with the Lord should therefore exercise faith in Him; and He will, if necessary, send angelic visitors to sustain and preserve those who put their trust in him.»

In the early spring of 1854 he moved to Bountiful, where he engaged in shingle-making for a Brother Ricks. At this time there were very few inhabitants in the town and the land was in process of distribution. Brother Merrill received a certificate from President Young granting him one hundred acres, an unusually large amount at that time. Of this Brother Merrill gave one third to his father-in-law, and later divided what was left to him with a poor Scandinavian neighbor. A few months later President Young spoke to Brother Merrill about the land and was pleased though not surprised

to learn that he had divided it up among his brethren, President Young then remarking that when the certificate was given he felt satisfied that Brother Merrill would not keep it all.

During the winter of 1859 and 1860 Elders Benson and Hyde called at the home of Brother Merrill and advised him to move to Cache valley where there was more land and were better prospects financially, and a good opening for the Saints. He made preparation, and in February, 1860, went to Richmond, but did not remain long. In March of the same year he made the journey again and found the snow still very deep. At this time there were but few people in Logan or Cache valley, the first settlers having come to that place in 1859. Journeying farther north, Elder Merrill made his way to Richmond in company with others and camped for some time where the dairy north of the town now stands, and they were about to continue in a northerly direction their travels, when a voice came to Brother Merrill, saying, «Turn around and go south.» The words were repeated, and without saying anything to his companions, Elder Merrill started southward and stopped when he reached the point where Richmond now stands, and there began work. It was during these early years that Brother Merrill established his reputation as a most indefatigable and ceaseless worker. From four in the morning till late at night he toiled in the canyons, making his two trips a day. Naturally a leader of the community in which he lived, he was selected in 1861 as the second Bishop in Richmond. This office he filled for eighteen years.

It was during the years of his bishropic at Richmond

that the Utah Northern railroad was under construction from Ogden to Idaho and Montana. Elder Merrill now became a contractor in the construction of the road and in a sense a mediator between the people of Cache valley and the railroad company. During his relations with that road he distributed among the people for work done some $780,000. For his own work he received $150 per month. In addition to his personal services he also entered into contract with the company by which he used his own teams and gave employment to his family. This was the beginning of his financial progress. The relationship between the company and Brother Merrill became in time of the most cordial character. His judgment was relied upon and the company was highly satisfied with the relation sustained between it and him. In some places, as in Beaver canyon, the work was taken at such a low figure by the contracts into which he entered that he himself made nothing, but the people did well. The company, learning of this and aware of the money and time he had saved them, gave him as a souvenir a gold watch. On his return to Richmond after the construction of the road, he invested his money in three hundred and twenty acres of land and a grist mill. The latter brought in very little income, but proved of very great value to the people. It was now that he was prepared to pursue the natural bent of his inclinations, and his time has since been devoted to stock raising and agriculture. Today his large farms and the enormous products which they yield, attest his splendid success in advanced agriculture, a profession for which he possessed the strongest inclinations.

In 1870 he was given a three months' leave of absence

to take a short mission to Nova Scotia and New Brunswick, but in two months was recalled. In 1879 he was called a counselor of the Stake to Bishop Preston, an office which he held for ten years. In 1884 he was counselor in the Stake to President Card, and in the same year was appointed to the presidency of the Logan Temple, with Apostle Thatcher and Elder Edlefson as his counselors. In 1889 he was ordained an Apostle by President Woodruff, Presidents George Q. Cannon and Joseph F. Smith and eight of the Apostles being present. The following year he went east to get the genealogy and record of his family. In October of 1899 he was appointed president of the Cache Stake of Zion. During his residence in Cache valley he was prominent in the civil affairs of the county and state. In 1876 and 1878 he served two terms in the Legislature, one in the House and one in the Council. He was a member of the County Court for more than ten years. The position of postmaster in Richmond he held for twenty years. In 1896 he was appointed a member of the Agricultural College board, which office he held for nearly four years. At present he is a member of the Brigham Young College board.

Perhaps one of the greatest characteristics of Apostle Merrill's life, and the one for which he will be most noted among generations to come, is the large and honorable family which will ever characterize his name. His family is not only one of the largest in the Church, but one of the most exemplary to be found anywhere. He is the father of forty-five children, five of whom are dead. He is the grandfather of one hundred and twenty-seven, and has twenty-six children married. Six of his sons have already been called on a

mission. A number have become prominent in educational circles, and all are industrious and thrifty citizens of the communities in which they live. All his children enjoy a good standing in the Church and it is not known that any of them are addicted to any bad habits.

Apostle Merrill is one of those positive characters who do not yield to floating opinions and momentary prejudices. His convictions grow by experience and observation, and when once formed are not easily removed. His life has always been characterized by the greatest earnestness and sincerity, and the simple and unaffected manner of his intercourse with men constitutes one of the greatest charms of his personality. He is further a man of strong attachments, and his friendship when once bestowed is of the most enduring quality. His great sympathies and generous nature make his advice frequently sought by his brethren, and he is perhaps nowhere stronger in the Church today than in the capacity of a private adviser and counselor to those in misfortune as well as to those who need guidance in the affairs of life.

J. M. Tanner.

APOSTLE ANTHON H. LUND.

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A THOUGHTFUL student of the Bible and ecclesiastical history can hardly fail to notice what seems to be a general rule in the Kingdom of God, that those who are destined to perform a special work in that kingdom—those whose place is in the foremost ranks in the advancing hosts of victorious Israel, are from the earliest years of their earthly existence led and fostered by the hand of Providence with that special mission in view.

The rule is well illustrated in the histories of Moses, Joshua, David, Daniel, Samuel, Ezra, John the Baptist, Paul, Timothy, and many other familiar Bible characters. It is suggested by the lives of Polycarp, Augustine, Luther, Knox, Bunyan and a host of others, prominent in the history of the religious movements of the world. And it appears no less in the biographies of the martyred Seer of this preparatory dispensation, and his successors, the Prophets and Apostles of the Church of the living God. Of all of them it can be said, that they came into the world through a righteous lineage. Their characters were formed from the very beginning of their existence. Many of them had saintly mothers, to whose devoted love they can trace the course given to their lives, and they were in the words of the royal sage led to remember their Creator in their youth. The subject of this brief

sketch presents another illustration of this general rule in the kingdom of heaven.

Anthon Henrik Lund, the subject of this sketch was born in Aalborg, Denmark, May 16, 1844.

When he was three years and a half old his mother was taken seriously sick. The visit of the doctor, the subdued talking, and the anxiety he saw on the faces around him impressed him deeply. He even remembers what a dismal, rainy day it was. Next he remembers seeing his beautiful mother lying in her coffin. These two occasions are indelibly stamped on his memory. In the fall of 1847 his father was drafted into the Danish army and sent to Schleswig, where an insurrection was threatening. In 1848 Schleswig and Holstein revolted and with the aid of Prussia and Germany waged a sanguinary war for three years. During this struggle, Denmark needed all her patriotic sons, and his father served with distinction through the whole war, and did not return until the boy was seven years old. It was a beautiful day when the victorious army returned; and standing near a triumphal arch, having hold of his grandmother's hand, the boy watched the soldiers marching under it. At last his grandmother pointed out the smiling face of his father, marching with his musket on his shoulder. A few hours later he was folded in his father's arms. This was a happy day for the boy. Shortly after his father moved away some thirty-five miles and he was left with his grandmother, who proved a tender, loving mother to him, and he became very much attached to her; and when his father a couple of years later wanted to take the boy with him home, he pleaded to be left with his grandmother. She bestowed upon him a woman's

love and devotion. She was the soul of honor, and though her own children thought her discipline had been rather strict, Brother Lund only remembers how tenderly she cared for him.

At the early age of four years Anthon Lund was sent to a private school, where he mastered the first elements of reading, writing, arithmetic, etc., and when seven years old he entered the public school of the city of Aalborg. His industry as a student and his aptitude for learning are shown in the fact that he rapidly advanced from one grade to another, passing entirely over the second grade. And while preparing himself for graduation in the course of study given in the school, he took besides private lessons in English, and also studied German and French. At the age of eleven years he held the first place in the school. Already at this early age Brother Lund had an irresistible desire to study the word of God. In his grandmother's house was a Bible belonging to his uncle, which his uncle had forbidden him to touch for fear he should soil or otherwise deface the precious volume. But his grandmother often asked him to read some of its chapters to her. This filled him with an ardent desire to read the whole book, and encouraged in this by his grandmother he commenced at the beginning and made himself familiar with the main events narrated in that sacred volume. One day in Lent when the streets were filled with people looking at the Lent procession, he thought: What a delightful day I can have reading the Bible! He imagined that his uncle would be among the sight-seeing multitude. He had settled himself down on his favorite place with the Bible open, reading the fascinating history of Israel under the

kings, when he heard a step on the stairs; the door opened, and there stood his uncle before him. He asked his uncle to excuse his having taken the Bible without permission. His uncle answered: «I am delighted, my boy, to find you thus employed on a day like this. Read it as much as you like.» As he was only in his eighth year, his uncle was surprised to find how much he had read, and how well he had grasped the meaning. Brother Lund says those early readings have been a great help to him, as they fastened the thread of the Bible narrative securely upon his mind. Not having brothers or sisters he was left to himself much of the time, and books became his company. He read all the books he could get and all his pocket money was spent at the book stores. He was then, as later, fond of visiting such places.

When, in the year 1850, Elder Erastus Snow arrived in Denmark, to open up the mission in the Scandinavian countries, one among the early converts was the uncle of Anthon Lund, Jens Anderson, at present a respected resident of Cedar City, Utah. His grandmother, too, accepted the Gospel just before his uncle emigrated, and was baptized in 1853, when Anthon was nine years old. In this way he came in constant contact with Mormonism. In his grandmother's home he found an abundance of Mormon literature. He read this eagerly, and the Lord opened his heart and his understanding to believe and to comprehend the truths set forth. He soon became familiar with the history of the Church and its doctrines. Elder Anthon Lund says he can hardly remember a time when he was not convinced of the truth of the Gospel. From the first moment it was presented it appeared to him in comparison with common orthodoxy as the clearest day-

light compared to the uncertain flare of the northern aurora. It became to him «the pearl of great price,» for the possession of which he would gladly sacrifice everything.

Yet there was many a conflict in his young heart, before the step was taken which united him with the Church. Those who at that time identified themselves with the Church were generally ostracised socially, and often subjected to persecution, and some years elapsed before Anthon, though fully convinced of the truth of the Gospel, asked for baptism.

At that time there was a gread deal of persecution of the Saints in Aalborg, and this spirit actuated even the schoolboys, and to such an extent that none of the Saints could send their children to the public schools. Brother Lund was the only one belonging to the Saints who attended the school. Sometimes the boys threatened to baptize him, and at other times they united in giving him a beating, but as a general thing he was a favorite with both his teachers and fellow-students. One of his father's younger brothers, about three years older than Anthon, was in the same class, and although he hated Mormonism, he would not allow anyone to abuse Brother Lund. Having tact enough never to complain against those who had persecuted him, and always ready to help the boys in their studies, he won them. Nearly every one in his class was two or three years his senior; still they did not envy him his promotion. To become «Dux,» or first in the upper class, was the ambition of all the pupils. When the school met after the summer vacation, when Brother Lund was eleven years old, and all were anxious to know where their places would be, the class was unanimous in giving the first place to him and would not allow him to take his old place. At

the examination the bishop of the diocese was present and personally catechised Brother Lund. The answers surprised him, and he said to the whole school: «I have not heard a boy answer so well in any of the two hundred schools in my diocese.» All the teachers but one were proud of the praise bestowed on one of their pupils. One, however a bitter «Mormon-hater,» felt much chagrined. On several occasions he would slur the boy because of his belief. One day he said: «It is expected that the ‹Dux› of the school shall give a good example to the pupils. What a shame if they should imitate yours and become Mormons!» Brother Lund answered, «They would never regret it.»

The principal of the school was Brother Lund's best friend. When he learned that the boy acted on his own conviction he said: «I thought you were persuaded by others, but I see you are thoroughly convinced of the truth of Mormonism. Follow your honest convictions, my boy. I would not hinder you from obeying the dictates of your conscience.» Brother Lund loved this good man, and when he went back on his first misson he learned with regret that he had died a short time before.

He loved his relatives dearly, and, as they were opposed to Mormonism they sought to keep him from joining the Church. They wanted him to take a collegiate course, which especially suited his inclinations; his teachers also urged him to take such a course. They did not know how great a temtation this was to the boy, but the Lord gave him strength to resist it, and His Spirit continually strove with him, reminding him of his duty. He was baptized on the fifteenth day of May, 1856, on the twelfth anniversary of his bith.

Elder Julander, who died a short time ago at Monroe, performed the ordinance, and on the 18th of May he was confirmed by Elder Peter Madsen, now living in the Second ward.

When Brother Lund joined the Church Elder C. D. Fjeldsted presided over Aalborg conference. Brother Fjeldsted's sermons made a deep impression on the young boy. His original, convincing and entertaining style was much admired. At the same time Bishop C. A. Madsen, of Gunnison, was pastor over Aalborg and several other conferences. His excellent wife, who was a highly educated lady, rendered the boy much assistance in his studies of English, and he became very much attached to Brother and Sister Madsen.

When Brother Lund was thirteen years old he was called to labor in the vineyard. His mission was to teach emigrating Saints English, to distribute tracts and help the Elders hold meetings. When giving his first report at the conference, Brother Fjeldsted lifted him upon a table, and thus he made his debut before an audience.

Besides his tracts he always carried a number of the *Millennial Stars*, which he would read to the Saints, he being able to translate them into Danish nearly as fluently as if he were reading a Danish paper. The Saints were delighted to listen and were strengthened in their faith. A series of articles published in the *Millennial Star*, «Answers to Objections,» was a great help to him in meeting the arguments of the ministers, who were then publishing in Danish the same falsehoods about the Mormons, which had flooded America and England. When he was first sent out some thought the Mormons were going daft in sending one so young. Such

a remark was once reported to Brother Lund. He said: «Never mind, I will make that man my friend.» He did so, for in the course of time the man who had spoken so slightingly of him asked to be baptized and wanted Brother Lund to perform the ordinance.

Brother Lund became well acquainted in the whole conference. He traveled without purse and scrip, and, during the four years and a half he labored as a missionary, he does not remember having bought half a dozen meals. Friends were raised up to him on every hand, and men outside of the Church told him to let them know what he needed and they would furnish him the money, and they did so. One day while he was out tracting, he visited a large mill-owner, whom he found in his library with another gentleman. After spending an hour in answering their questions, the man of the house said: «It is too bad that you are a Mormon. If you will study theology at the university in Copenhagen and become a Lutheran minister I will pay the expenses and I will make you my heir.»

Brother Lund answered, «I have no doubt you are a rich man, but you have not money enough to buy my allegiance to the Church of God.» The answer seemed to please both the gentlemen. Brother Lund has wondered since whether the man meant what he said or not. He believed at the time that he was in earnest, but it was no temptation to him. He felt he had found the pearl of great price.

His experiences in the mission field have been varied and interesting. Once he had promised to meet at a certain place to help hold a meeting. To reach this place he walked some ten miles facing a heavy snow storm. When he arrived

at the place he found the house full of people, but the Elders had not come. He sat down among the people and heard them say: «The Mormons have fooled us today.» When the time was up and he saw no one else would be there, he arose and asked the people kindly to give him their attention. How astonished the people looked at the boy! But they were so still that you could hear a pin drop. After the meeting every one present came and shook hands with him and thanked him. Several present have since joined the Church and emigrated to Zion.

It was not often Brother Lund was molested. Even in places where other Elders had suffered persecution he succeeded in making friends. Sometimes, however, he also tasted the opposite. On one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend.

«What kind of a meeting?» she asked.

«A Mormon meeting,» he replied.

There came a change over her face instantly and she became a perfect fury. She grabbed her fire-tongs and screamed, «I will give you Mormon meeting!» and flew at him.

He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in her highest key called on her husband to shoot the Mormon. She made such a disturbance that the neighbors came running to see what was the matter.

Years afterwards, when Brother Lund had charge of the Ephraim Co-op., a lady came into the store and said to him,

«You do not know me, but I have seen you once. Do you remember a woman who ran after you with a pair of fire-tongs?»

«Yes,» he answered, «but you are not that woman, for her face I have never forgotten.»

«No,» she said, «I was her neighbor, and seeing her running after you, I asked her what you had done. She said that you had invited her to a Mormon meeting. I became curious to learn something about the Mormons and went to the meeting. I heard you speak and was convinced of the truth.»

The Lord turned the wrath of an enemy to further His purposes.

Brother Lund had on one occasion obtained permission to hold a meeting in a town where it had hitherto been impossible to make an opening. The meeting was appointed for the next Sunday; and in company with a couple of Elders Brother Lund went there. On entering the town they were warned not to go to the meeting, as the mob would disturb the meeting, and they had given the blacksmith, the bully of several parishes, all the liquor he would drink in order to get him to pound the Mormon Elders. They thanked their informant, but said they must honor their appointment. They found the house full of people and great numbers outside that could not get in. The meeting was opened, and in stalked the blacksmith. Brother Lund says when he saw him, he thought he was a very Polyphemus. He had only one eye, a sinister look, and fists like sledge hammers. They prayed earnestly that God would overrule the plans of the wicked. The advent of the blacksmith was the signal for disturbing the meeting, and some commenced calling the Elders liars,

etc. The blacksmith arose to his feet when he heard the interruptions, and slowly eyeing the audience he said: «I want you all to understand that these are men of God, and they speak His word pure and simple. If any one again interrupts them he shall feel the weight of this,» showing his large fist. The crowd did not know what this meant: he had drank their liquor and promised to thrash the Elders; he must be joking. A loud-mouthed fellow commenced again calling the Elders opprobrious names, when the blacksmith elbowed his way through the dense crowd, and taking hold of the disturber he threw him out of the door. This settled it. For two hours the Elders preached to the congregation, and the one-eyed giant stood guard as a policeman; but as soon as the meeting was dismissed, he seemed to realize that he was on the wrong side and he commenced to be ugly and wanted to quarrel with the brethren, but they got away as quickly as possible. Brother Lund was the last to leave, and he heard those behind say to those in front of him, «Give him a diff!» but Brother Lund nodded politely to the crowd as he passed through and got away unhurt. Some of those present have since come to Utah and have informed Brother Lund that even the man who opened his house for the meeting was in the conspiracy against the Elders. The Elders felt that their prayers were heard in an almost miraculous manner.

Brother Lund often found that his youth was the means of gaining sympathy for him, and a hearing which was denied others, and the Lord blessed his efforts with many fruits.

At the age of sixteen he was ordained an Elder and appointed president of the Aalborg branch, and traveling Elder in five other branches. This was at the time quite a respon-

sible position, the branch being large and requiring constant care.

Elder Lund continued his missionary labors until the year 1862, when, at the age of eighteen, he emigrated to Utah. He left Hamburg on the *Benjamin Franklin.* While lying in that city measles came aboard and made fearful ravages amongst the children. There was no doctor on board, and the captain would deliver the medicines and wine for the sick only on an order from a physician. Bishop C. A. Madsen laid the matter before the Saints, and they voted to appoint Brother Lund to be the physician of the company. He received the medicine chest and with it a book treating on common diseases and their cures. This he studied diligently and performed his duties so well that he gained the confidence of both the crew and the passengers. Brother Lund was always in demand. At times he had to hide so as to get the much needed rest and sleep. This was rather remarkable for a doctor that had been given his diploma by popular vote instead of by a medical faculty.

Four ships left Denmark in the beginning of that year with emigrating Saints. These all met at Florence, whence some continued the journey in the conveyances furnished by the Utah Saints. The others were organized into two independent companies, one under the leadership of Bishop C. A. Madsen, and one under the care of Patriarch O. N. Liljenquist. Brother Lund traveled over the plains in Bishop Madsen's company. This, according to the journal of the late Elder Weibye, consisted of 214 persons. They had 40 wagons, 14 horses, 174 oxen, 99 cows, 37 heifers, 7 calves, 6 dogs, and 10 chickens. They also brought with them 22

tents, 32 kitchen stoves, 5 revolvers and 37 rifles. Thus equipped, the company started from Florence, after having remained there for seven weeks. The route was via Elkhorn River, Loup Fork, Wood River, Willow Lake, Rattlesnake Creek, Fort Laramie, Upper Platte Bridge, Devil's Gate, South Pass and Green River, and the travelers arrived in Salt Lake City on the 23rd day of September, 1862. The overland travel had lasted seventy-one days. It had been an exceptionally pleasant journey. The Saints had found good camping places with an abundance of grass and water. Some had walked the entire distance, and very often the men had carried the women and the children across the rivers,but there were no accidents, and a good spirit prevailed. The *Deseret News* of the 24th of September, 1862, says the health of the arrived immigrants was excellent, and the animals were in good condition. They only lost seven or eight animals on the road, and the only accident that happened was the breaking of a wagon tongue, near the end of the journey. The hand of Providence was over Brother Lund, and with the rest of his fellow-travelers he arrived in Salt Lake City, rejoicing at having reached in safety the goal of the long journey over sea and land.

Elder Anthon H. Lund's life since his arrival in the valleys of the mountains has been one of continual activity and usefulness. He has filled numerous positions of trust both in the Church and State.

He first located at Fairview, Sanpete County, but three months later moved to Mt. Pleasant. Here he remained till the fall of 1870. His first employment in Utah was at farm labor, digging potatoes, working on the threshing machines,

etc., as long as such work could be had, and then he got employment in a harness shop and afterwards in a shoe shop. He was never idle a day. Brother John Barton offered him a home in his family and engaged him to teach his children in the evenings. He was treated by those excellent people as if he were one of the family.

To Brother Lund, as to so many others who have come to Utah, the first impressions and experiences of the new country were rather discouraging. He missed his books perhaps more than anything else. An old hand book in astronomy, without maps, which he happened to find, became one of his literary treasures. He studied it and drew his own maps, using the hearthstone for a table, and was able to locate the constellations of the stars and trace the planets. Thus passed his first winter in Utah. He felt that this was the land of Zion, the place to which God had led him, and his heart swelled with sentiments of joy and gratitude.

In 1864 he was called to go as a teamster to the Missouri River, to bring back some immigrating Saints. He performed this mission faithfully.

When President Brigham Young called a number of young men to come to Salt Lake City to learn telegraphy, Elder Lund was selected as one of them. During his stay in the city at this time he became acquainted with Elder John Henry Smith and others, with whom he later has been intimately associated in the ecclesiastical work.

Having learned telegraphy, he returned to Mt. Pleasant and kept the telegraph office there. He also had a photograph gallery. And when the first co-operative institution was started in that city, he was appointed its secretary. He

was also elected a member of the city council. But notwithstanding these varied duties, he found time to devote to the Church. In 1865 he helped to start the first Sunday School in the city where he lived, and achieved great success in this labor of love.

He remained in Mt. Pleasant until the fall of 1870, when he moved to Ephraim. In the same year he married Sister Sarah Ann Peterson, a daughter of Stake President Canute Peterson. The issue of this happy union is nine children, of whom seven are still living.

Most of the faithful Elders of Israel have at one time or another the privilege of going out among the nations of the earth as messengers of life and salvation. Elder Lund was called, in the year 1871, to perform his first foreign mission, since his arrival in Utah. He was sent to Denmark in company with Elder Canute Peterson. The latter was appointed president of the Scandinavian mission, and Elder Lund became the business manager of the central office, in Copenhagen.

On his return to Ephraim he became interested in the co-operative store of that place, and the next year he was placed in charge of that institution. He held this position for nine years, and it is generally conceded that it was, during this time, one of the most successful in the county.

In 1874 he was appointed a member of the High Council in Sanpete, and when the stake was organized, in 1877, he became stake clerk and a member of the new High Council. In 1878 he became superintendent of the Sunday School in Ephraim, a labor which he much enjoyed.

In 1883 he was called to fill another mission to Scandi-

navia. He succeeded Elder C. D. Fjeldsted as president of the mission, and was absent from home two years and three months.

During his absence he was elected a member of the Legislature of the Territory of Utah, and he took his seat in that body on his arrival home. In 1888, he was re-elected. The Ogden Reform School and Agricultural College at Logan are lasting monuments of his untiring work in the legislative assembly of Utah, as well as of his wisdom and solicitude for the welfare of the people.

In May, 1888, he was appointed vice president of the Manti Temple, assisting President Daniel H. Wells, and in 1891 he succeeded Brother Wells in the presidency. At the organization of the General Church Board of Education he became a member of that board.

At the October conference, 1889, he was called to the high office of an Apostle in the Church of Jesus Christ, and in 1893 he was sent to Liverpool, to preside over the European mission. He was gone more than three years, and his administration was marked with much success. His linguistic ability was a great help to him in the performance of his duties, while traveling in the various conferences.

At the demise of Apostle Abraham H Cannon, Elder Lund was appointed director of the Z. C. M. I., and, some years before, of the Zion's Savings Bank.

In 1897 he was called to a mission to Palestine and Syria to organize the Saints there into branches, and to look after their welfare generally. He returned in the summer of 1898.

In the fall of that year he moved to Salt Lake City, where he now resides. Since then he has continued his labors as

an Apostle, in the various stakes of Zion. Since April, 1900, he has also been the superintendent of the religion classes, and in August last, he succeeded President Franklin D. Richards in the important office of Church historian.

This, certainly, is a most remarkable career, and the key to it should be of value to the readers of this brief sketch. The writer once having the privilege of an intimate conversation with Brother Lund, asked him, «What has been the leading principle by which your life has been guided?» To which he replied, after a moment of deep thought: «I have always endeavored to find out what is right, and then to do it.»

That tells all. No one guided by that principle can fail in life. The Son of God Himself attained glory and power and dominion because He yielded faithful obedience to the will of His Father in Heaven.

A striking feature of Brother Lund's character is his tendency to religious thought and meditation, which almost reminds one of the best representatives of the Pietistic school which during the last century had so much influence upon Lutheran Protestantism; it should be added, though, that his practical training during a life rich in experiences, has preserved him from the errors of mysticism, which under different circumstances might have been difficult to avoid. In his public speaking it is easy to perceive that his thoughts center round the great themes of the Gospel: the Redeemer, in His two-fold character of Priest, atoning for the sins of the world; and King, coming to rule and to restore all things. As a teacher in Israel he evidently at all times endeavors to magnify his calling as an Apostle and witness for the Lord Jesus Christ. It follows that in the daily events of life he readily

acknowledges the hand of the Lord in all things. Through a varied experience he has obtained a firm faith in the promises of God to hear and to answer prayers, and this is a source of strength to him, which never fails.

It is no wonder that Brother Lund is much respected and loved by all who know him, or that the feelings of regard grow stronger, as the acquaintance with him becomes more intimate. Few men go through life without enemies, but Brother Lund appears to be one of the few. He is very much like the late President Wilford Woodruff in this respect, of whom it was said that even his antagonists loved him. The regard in which he is held by his associates in the council of Apostles was very well expressed by Elder Heber J. Grant when in a meeting of Scandinavian Saints in this city, not long ago, he said: «Erastus Snow was my ideal of an Apostle of the Lord, and Brother Snow's mantle has, in my opinion, fallen upon Elder Anthon H. Lund.»

It would be impossible even in a lengthy treatise, to give a more striking tribute to the genuine worth of the successor of him who has been called the Apostle of Scandinavia.

J. M. Sjodahl.

APOSTLE MATTHIAS F. COWLEY.

APOSTLE MATTHIAS F. COWLEY.

MATTHIAS F. COWLEY was called to the apostleship and sustained by the general conference of the Church, on October 5, and was ordained one of the Twelve Apostles, on October 7, 1897. He is a genuine American, and one of Utah's sons. He was born on the 25th day of August, 1858, just after the return of his parents from Springville, whither they had gone during the «Move.»

His father was Matthias Cowley, of Celtic descent, who emigrated from the Isle of Man with his parents, to Nauvoo, in 1843. His mother was Sarah Elizabeth Foss, a native of the State of Maine.

Matthias F.'s parents, as well as grandparents on both sides of the house, embraced the Gospel, and became members of the Church. At the time of the Nauvoo martyrdom, Matthias, the elder, then thirteen years of age, was a resident of Warsaw, Illinois; after the exodus, he went to St. Louis to aid in earning means for the emigration of the family to the mountains. At the age of fifteen years, he learned the printer's trade in the office of the *Missouri Republican*, subsequently laboring in the office of the *Frontier Guardian*, Kanesville, under Elder Orson Hyde. He emigrated to Salt Lake City in 1852, where he married Miss Foss, in 1857. His wife, Apostle Cowley's mother, early taught school in her native State. She continued in this vocation

until her parents and other members of the family, who with her had embraced the Gospel through the missionary efforts of Apostle Wilford Woodruff and John F. Boynton, emigrated to Utah in 1850.

Apostle Cowley was the first child of four in the family. In 1864, the elder Cowley died. His wife, some years after, married the well-known early civil engineer Jesse W. Fox, who thus became the foster-father of the boy. The future Apostle assisted the noted surveyor in his labors on the Utah Southern railway (now branch of the Oregon Short Line south of Salt Lake City) for seven summers. In the winter season, he attended the Deseret (now Utah) University; his early education was obtained from his mother, who, after the death of her first husband, bevoted herself to her early profession to support her family. His education, therefore, was obtained piecemeal, for he never attended school an entire year successively. But notwithstanding his school years were thus broken into by work, he advanced to the study of algebra and geometry, achieving more than ordinary success in these and other studies. His mother was desirous that he should learn a trade or profession, but circumstances, aided by indifference on his part and a fervent desire in his mind to study the Scriptures, stood in the way of the fulfillment of his mother's desires, and both trade and profession were abandoned.

This inborn desire towards the study of religion is characteristic of Apostle Cowley. It is natural for some men to make money; but he has been endowed with the missionary spirit; his natural work is to make converts to the cause of God. One of several incidents illustrating this tendency

may be related to show the value of odd moments. While in the surveying field, the wait for the transit man to change his position was improved by him in reading the Bible. He possessed, as a dear treasure, an old Bible which his father had used while on a mission in England. This he carried in his coat pocket and read at the intervals stated, snatching a few minutes to con a chapter, more or less, according to the time at his disposal. He has a retentive memory which aids him greatly to interest his audiences, and he early placed it to the test by memorizing at odd moments many Scripture passages. At the expiration of his second mission in the Southern States, he, with Elder John W. Taylor, had memorized well-nigh four hundred Bible verses, and that in a systematic way, all bearing upon the Gospel and especially upon its first principles.

Apostle Cowley has grown naturally and steadily to the position he now occupies in the Church. He was blessed when eight days old, by Apostle Orson Hyde, assisted by his own father. On the 1st of November, 1866, he was baptized by Elder Samuel R. Turnbow, and confirmed by Bishop Abraham Hoagland. In October, 1874, he was ordained a Deacon and a Teacher, serving in these capacities for a number of years. On December 28, of the same year, he was ordained an Elder, and received his endowments. In April, 1875, he was chosen counselor to Edward Davis over the first quorum of Elders, serving in this office with Elder Russell and subsequently with Elder John W. Taylor, his youthful companion and bosom friend. He served as collector for his quorum, at the time when the quorums donated for the erection of the Salt Lake Temple. He acted as ward Teacher almost

continuously, from October, 1874, to February 24, 1878, at which time he was called upon his first mission to the Southern States. He had no sooner returned from this mission than in the course of six months he was again called to the same field, and returned from his second mission in July, 1882.

Prior to his departure on his second mission he was, on motion of Apostle Wilford Woodruff, ordained a Seventy by President Joseph Young. When he returned home in 1882, he became identified with the *Contributor*, published by Elder Junius F. Wells in the interest of the M. I. A., and was called on a mission to travel for it, and to preach to the young people at home. In this capacity he visited the ten stakes of Zion, holding meetings in nearly every ward thereof. His mission marked a revival of interest in the cause for which he was laboring, and his administrations, accompanied by a rich flow of the Spirit of God, resulted in great good to the large audiences who crowded to hear him. He increased the circulation of the magazine to over four thousand copies, revived the lagging interest in the associations, and practically introduced himself to the Latter-day Saints. Thousands will remember with what force and spirit he proclaimed to the young people the first principles of the Gospel.

For a short interval, he was engaged as clerk in the city recorder's office of Salt Lake City, under Hon. John T. Caine and Gov. Heber M. Wells, and in the winter of 1883-4, he acted as chaplain in the House of the Utah Legislature. On the day the Logan Temple was opened for endowments, May 21, 1884, Elder Cowley was married to Miss Abbie Hyde. On October 25, of the same year, he was ordained a

High Priest, by Apostle Francis M. Lyman, and chosen and sustained as the superintendent of the Y. M. M. I. A. of Oneida Stake, Idaho. He traveled extensively among the seventeen wards of the stake, laboring with zeal in the cause for three years. When President George C. Parkinson, in 1887, was chosen stake president, Elder Cowley was made his second counselor, in which position he served for ten years, until called to the apostleship. It was while he was still acting in this capacity that he was called to accompany Elder Edward Stevenson to open the Northwestern States Mission, comprising Montana, Washington, Northern Idaho and Oregon. He spent about four months in this field, visiting the States named, but spending most of the time in the first named, where thirty-nine souls were baptized. Their labors resulted in the establishment of a permanent mission, in which nearly eighty Elders are now laboring, and in which many souls have been baptized. Within three weeks of his ordination as an Apostle, he was called to accompany Apostle F. M. Lyman to the Southern States Mission, in which, with President Elias S. Kimball, they visited every conference, giving choice instructions to the people and to five hundred Elders from Zion then in the field. From thence, they proceeded to Brooklyn, visiting the Eastern States Mission, and visiting points of historic interest in Philadelphia, New York and Washington. While in the latter place, they were introduced by Hon. W. H. King to President McKinley, who received them very cordially and mentioned with pleasure his visit to Salt Lake City. Returning from this mission, Apostle Cowley has been constantly traveling in the interest of the Church, having visited many stakes of Zion. He has lifted

his voice in testifying to the mission of Christ, and borne testimony to the restoration of the Gospel through the Prophet Joseph Smith, in thirty-three States and Territories of the Union.

Apostle Cowley is unpretentious in his demeanor, and the spirit of humility that accompanies his administrations draws the hearts of the people to him. He has laid a foundation upon which the strength of his growing manhood, aided by the Lord, will find no trouble in building a superstructure of finished excellence and worth. His sermons, deliberate, sound and spoken from the heart, are full of force and effectiveness. The simplicity and earnestness of his soul make him a strong advocate with the Father, and endear him in the hearts of the people. He is naturally and wholly spiritual-minded, and finds pleasure in the contemplation of those higher principles of man's being that lift the soul from the material to things divine.

There are many incidents on record showing that the inspiration of God to His servants foreshadowed Elder Cowley's course. Thus, on July 5, 1876, a patriarchal blessing was bestowed upon him by William McBride, in which it was predicted that he would soon be called into the ministry, and would «travel much for the Gospel's sake, both by sea and by land, even unto the ends of the earth »

This prediction was further corroborated in a blessing given him by Patriarch John Smith prior to Elder Cowley's departure for his mission to the Southern States. In this blessing were many other predictions concerning his life which have been literally fulfilled.

In a meeting of the Aaronic Priesthood, held in the Four-

teenth ward of Salt Lake City, also prior to his departure for the South on a mission, Elder Cowley was blessed by Bishop Thomas Taylor who prophesied that since he had been faithful at home, the Lord would exceedingly bless him abroad. People would have dreams of his coming, and be prepared to receive him.

When set apart for his mission to Montana, Apostle F. M. Lyman promised him that with his companion, he should have influence with prominent men whom they would meet in their travels.

In Elder Cowley's call to the apostleship, a prophecy was fulfilled uttered by Elder John W. Taylor, in a letter written to St. Louis to the former from Kentucky, March 19, 1882, in which Elder Taylor wrote: «If you are faithful, you will yet become one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints in all the world.»

President Joseph Young, when ordaining him to the office of Seventy, said: «Your name corresponds to that of an Apostle of old, and you shall perform a similar mission.»

Apostle Cowley has lived to prove worthy of the fulfillment of all of these predictions in his life, and the lesson which he has drawn from them, and which all may gather, is that God recognizes the promises made to His Saints through His accredited servants.

During his first mission, Bishop Taylor's prediction that he should find a people prepared to receive him, was literally fulfilled. He was appointed to labor in Virginia, and it was in Tazewell, Bland and Smith counties where he found such a people, chiefly young men and women whose parents and grandparents had heard the Gospel preached by Elder Jede-

diah M. Grant, in 1840. Some had embraced it, many others had become life-long friends, and the seeds sown by Elder Grant had borne fruits in the hearts of children and grandchildren one and two generations later. In two years, Elders Cowley and Barnett, and four other Elders, who were present only a short time of the two years, performed one hundred and fourteen baptisms in that field. Many children were blessed, and hundreds of people heard the testimony that the Gospel is again restored to earth by holy angels.

The promise to him by Apostle Lyman was literally fulfilled, but notably in Montana where he and his companion were received by Governor Richards with the utmost hospitality. Before their leaving Helena, the governor gave them a letter of commendation to the people of the State, affirming their sincerity and honesty.

In one of those lonely nights that come to all missionaries, Elder Cowley on his first mission dreamed twice of being home before the right time. He says that the horrors which he experienced in these dreams, were such as to keep him ever after constantly contented in the missionary field. It was in one of these dreams, that he met President John Taylor, who said to him: «Well, you are home, are you? You may prepare to go to Georgia now.» Here, also, was a prophecy, for, strange to say, although Elder Cowley did not return until after the expiration of his mission of twenty seven months, he was soon called, as we have seen, to return to the south, and this time was appointed by President John Morgan to travel with Elder John W. Taylor in Georgia.

Prior to his journey to Georgia, he was appointed to conduct a company of Saints from the Southern States to south-

ern Colorado. Several bodies of the Saints came together from Virginia, Georgia and Alabama, at Chattanooga, Tenn., which was the central starting point. At Huntington, Tenn., the company was joined by fifty-seven souls, men, women and children, from Henderson County, of the same State. These were the coverts of the mysterious preacher, Robert Edge, who preached the first principles of the Gospel, healing, the millennium, etc., as taught by the Saints, but who would not officiate in any of the ordinances. He said this authority, however, to officiate was upon the earth. The similarity between his teachings and those of the Elders, led his converts, whom he denied baptism, to send for the Elders. The people investigated, were convinced of the truths of the Gospel, and were subsequently baptized by Elders George Carver and Hyrum Belnap. The company numbered, with additions from Mississippi, brought to Columbus, Kentucky, by Elder John M. Gibson, one hundred and seventeen souls, and arrived in Manassa about the 20th of November, 1880.

Returning eastward, he was met in St. Louis by Elder John W. Taylor, whence they proceeded to west Georgia, laboring four months in a new district. Thence they went to the northern part of the State, laboring afterwards in St. Louis with Elder George C. Parkinson. Here they hired a hall, and held regular meetings which were advertised in the papers, among which was the St. Louis *Republican,* in the office of which his father had labored some thirty years before to obtain means to help himself and parents to emigrate to Utah. While in this city, Elder Cowley wrote several articles for the papers, defending the Saints and explaining the principles of the Gospel.

He took a company of Saints to Manassa, Colo., in the spring of 1882, and it was on his return east with President John Morgan, that he called on David Whitmer, one of the three witnesses of the Book of Mormon, and heard that man's testimony that he had seen an angel and the plates upon which were the sacred writings, which testimony David Whitmer maintained without variation or modification to the end of his days.

Apostle Cowley is an energetic worker in the mission field, and the Saints where he has labored are greatly attached to him because of his plain manner, his simplicity and open-heartedness. His energy has even increased, in his missionary labors at home, since his call to his present exalted station, and his value as a laborer in the cause of God will become more apparent as the years roll by. The gifts of the Gospel are enjoyed by him, while the power of the Spirit of God is richly manifest in his administrations among the people. What man could be more child-like in simplicity, yet strong in faith, than one who could go before the Lord as Elder Cowley did, as related in the following incident? On one occasion while on his mission, Elder Cowley asked the Lord for a pair of shoes. Shortly thereafter a man handed him a dollar, saying that an elderly lady, Sister Jane Richardson, had sent it to assist him to purchase shoes. The next day, a shoemaker informed him that he had made a pair of shoes for himself, but, strange to say, they would not fit. He had never missed fitting himself before. He then proffered to let Brother Cowley have them. The shoes fitted his feet as if made for them. Thus was the prayer of faith answered, and no burden was placed upon the Saints.

With short, well-knit frame, indicating physical strength; with robust health, a clear spiritual discernment, abiding love for the people, an Israelite without guile, Apostle Cowley stands upon the threshold of a career which gives promise of great activity and results for good, for the glory and advancement of the kingdom of God.

Edward H. Anderson.

APOSTLE ABRAHAM O. WOODRUFF.

APOSTLE ABRAHAM OWEN WOODRUFF.

IT was on the twenty-third day of November, eighteen hundred and seventy-two, that Abraham Owen Woodruff came into this world. He was born in a primitive log house, situated just a short distance south of Salt Lake City, and built by his father some twelve years before. The neighborhood is one of the most beautiful and peaceful rural districts to be found in all our scenic land. To the east, stands the rugged Wasatch range. To the west, stretch farm-lands, orchards and meadows threaded by canyon streams, wrapped in quietude, beneath the giant forms of the mountains. Amid such natural environments, which were peaceful and subdued, as well as inspiring and sublime, and surrounded by that plodding and persistent industry which characterizes western pioneer life, was the subject of our sketch born and reared. It was in such a place that he spent his boyhood's happy hours, and there, too, during the formative period, when youth buds into manhood, he spent his days in honest, natural toil. There, he passed his evenings in the humble cottage before the glowing embers of the cedar and the pine, and listened to the stories of a pilgrim people, who, upheld by a sublime faith, experienced perils and hardships unsurpassed in all ages. It was in such a peaceful home, too, that he enjoyed the sweet slumbers of

untrammeled youth and dreamed of the future and what it could hold in its embrace for him.

Of the earliest recollections which still live in his mind, perhaps the most impressive is that of the funeral of President Brigham Young. He recalls vividly how his mother raised him in her arms, that he might view the great leader in his casket.

At six his school days began. In the course of time he mastered «addition, subtraction and multiplication.» And as is the experience of most school boys, his labors were not confined to the school room and with books, for he enjoyed all the dignified privileges of «chore-boy» around the farm. At ten he herded cows, by which means he often realized as much as fifteen dollars per month. Prior to that, however, his proclivity to engage in commerce led him to the Liberty Park springs, where he gathered water-cress for the market, thereby supplying his boyish needs in the way of pocket-money. He assures us that the money spent in those days was too dearly earned to be spent in useless things, so that articles of real utility alone attracted his ready cash.

As his years advanced, he passed from the 40th District school, from under the tutorship of Maiden Whitesides, to the Latter-day Saints' College. Here he was trained under the splendid tutelage of Professors Done, Talmage and Maeser. At eighteen, he was placed in a bank, where he served the institution, first as collector, and next as assistant book-keeper. It was while thus employed, that he received a call to the mission-field.

In the year 1893, his father was far from enjoying his usual good health. The illness of his father, consequently,

made his departure to a foreign land, not a very easy matter, but, trusting in Providence, and acquiescing with his father's wishes, he started for the Swiss and German mission. Within a few days after his arrival at the mission headquarters he was appointed to labor, without a companion, in Frankfort-on-the-Main, at which place he was instructed to open the mission. A very charitable family opened their doors to him, which materially lessened the difficulties under which he was to begin his labors. The first great task before him was that of mastering the difficult German tongue. But this good family gave him willing and efficient aid in his task. He would read in concert with the children, and he found in them his natural teachers. He would arise at six o'clock in the morning and put in two hours of diligent work on the German grammar. He did not, however, spend all his time in studying the language and reciting it, but with singular courage and characteristic zeal, he set about his «Father's business.» He distributed tracts during the day, and held meetings in the evening. His knowledge of German was, of course, exceedingly small, but he straightway began to preach and to expound the Scriptures in a broken, stammering manner. He was at first laughed at, but nothing daunting, he prosecuted his labors, and in an exceedingly short time, acquired the language. It came to him, he says, as a gift.

After five months of aggressive, single-handed labor, a companion was sent to him, and in a short time, a branch of the Church was organized where he labored. Two more months elapsed, when he was called to the presidency of the Dresden branch. Not long after he had commenced his

labors there, he dreamed, one night, that he was fishing in a beautiful stream of water. In the dream, he was fortunate enough to catch three trout. The dream proved to be prophetic, for very soon afterwards he baptized a man and his wife and daughter. The ordinance was performed in the River Elbe, beneath the shade of the spreading lindens, on the exact spot where, many years before, Elder Budge baptized two of our very highly respected brethren—Elders Karl G. Maeser and F. Schoenfeld.

Elder Woodruff, at this time, had great pleasure in meeting and preaching to the old-time associates and fellow-teachers of these brethren. They showed him great respect and were courteous in their attention to Elder Woodruff, but it seemed that they were actuated by a sense of regard for their old associates rather than the teachings they heard.

While he was presiding over this new conference, Elder Woodruff spent much of his time in distributing the written word in the villages that border the Elbe, extending from Dresden to Bohemia. He even entered one Bohemian village and delivered his message there. He was called from Dresden to Berlin, over which conference he presided one year. This conference comprehended such cities as Berlin, Hanover, Stettin, Sorau and Droskau. While laboring there, the civil officials undertook the banishment of the Mormon Elders,and in ordar that the good work might not be stayed, the Elders were often compelled to employ most subtle methods in order to carry on their labors without detection and consequent interruption. At Ernst, Elder Woodruff was disguised as a country swain. He donned the rude garb and heavy clogs, and, with the other peasants, toiled in the shop or field, dur-

ing the day. With his fellow-rustics, he ate the black bread and «smear.» No sooner, however, did the evening shades fall, than he would meet in some humble cottage, a company of eager Saints, who would perchance bring some trusted friend with them, whom they hoped to lead into the Gospel light. One thing that impressed Brother Woodruff deeply, was the absolute trustworthiness of those country Saints. He found them as true as steel, and never were they known to disappoint an Elder, or betray his confidence, in those trying times.

At this juncture, a furlough was granted him, during which he made a most enjoyable tour of the greatest European cities. He visited Austria and Italy, and spent the Fourth of July in Geneva. He spent ten days in Rome, visiting, among other places, the Vatican. From there he went to Naples, Pompeii, and Herculaneum. Having read Bulwer-Lytton's fascinating novel, these two latter places were exceptionally delightful to him. He then returned to the mission, and, after reviewing his old field of labor, received a release to return home, having performed a faithful and acceptable mission.

Elder Woodruff reached his native city in 1896. For a short time, he resumed his work in the bank. On the 30th of June, he was married to Miss Helen May Winters. During October conference of the same year, he was called to the Apostleship, and on the 7th day of October was ordained to that office by his father.

In reviewing his brief life, Apostle Woodruff tells us, that though he was led into some follies, common to youth, though he was often found in unwholesome company, and many times gave way to the weaknesses of the flesh, yet he

never, for a moment, felt himself liberated from that restraint which a belief in God imposes. This belief had been early and deeply implanted in his heart. As a Deacon, he did his duty, as a Sunday School member he was faithful. There is no doubt that the influence of these two duties, which by practice had become habits in him, stayed his feet from running toward sin, in that critical period of life, when youth, manhood and common sense are struggling against the temptations that are spread like the fowler's snare, across the paths of the young.

To understand the character and disposition of Apostle Woodruff, one need but to know his parents, for he has received, like the rest of that exceptional family, the priceless heritages which a true and noble, God-fearing mother, and a peaceful, devoted, God-serving father, bequeathed them in their birth. The strongest qualities of the Woodruff family are, perhaps, natural honesty, child-like simplicity, implicit faith in God, and a due reverence for just and holy men. These very estimable qualities, combined with a gift of industriousness, and a total absence of ostentation, are the splendid endowments which Apostle Woodruff possesses in a high degree. These qualities, under a wise and tender mother's training, in his earlier years, and the powerful influence of a true father, in later years, constitute the agencies which formed his character, and determined his high course in life.

He enjoyed the closest association with his father, during the later years of that good man's life. They were most confidential one toward the other. There was a companionship between them, so close that it even excluded his near-

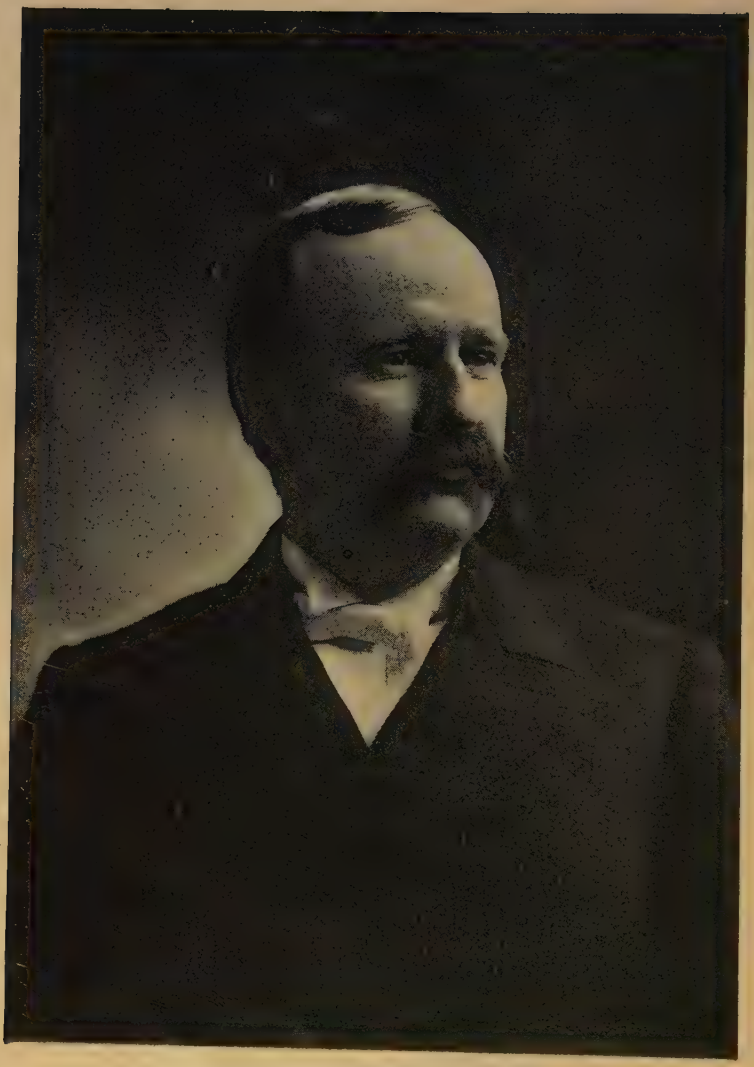
est boy friends. In his father he beheld a shining example, in whose life truth had been held as the paramount quality. He had a profound reverence for his father, not only as a parent, but as a prophet of God.

Since his appointment to the apostleship, Elder Woodruff has been most diligent in the high duties and offices of his calling. Perhaps the greatest special labor which has been given him, was the colonization of the Big Horn country. That work was placed in his hands by the First Presidency and has thus far been carried on most successfully.

He possesses the gifts of humility and sociability, by which he is in close touch with common, toiling people, thereby gaining their confidence and love. In addition to these qualities, he is highly spiritual in his temperament. Thus are blended the very elements necessary in the man who is to build up a country and at the same time build up the Kingdom of God on earth.

His appointment to the quorum of the Twelve was a happy choice. It was an inspiration; and in the work of the eventful future, which he will be called upon to perform, we can see in Abraham Owen Woodruff those qualities and gifts and dispositions which are needed in the man who is to assist in guiding and directing this people to their higher destinies.

It is altogether too early to write his life, as it has only just begun. It is pleasing to contemplate, however, that, like a vessel that has left its moorings, with sails spread and full and bending to the wind, we see him well on in his splendid career. Along the pathway of safe and honest purpose, will he, too, speed on, guided by true principle and impelled by a high sense of duty. *Nephi L. Morris.*



APOSTLE RUDGER CLAWSON.

APOSTLE RUDGER CLAWSON.

APOSTLE RUDGER CLAWSON is yet young in the high calling of apostleship, as he is also not old in years; but he is a striking example of that diversity of experiences which is characteristic of the lives of the Latter-day Saints. In this great latter-day struggle of the principles of truth and right against the powers of the evil one, not many who have enlisted in the cause of God may lead a quiet uneventful career. No; to such, life is full of stir, of struggles, of trials, of experiences many and varied, all of which give to life its greatest educational value. At the present writing, a small part only of the life of Apostle Clawson can be given; yet within that brief period have occurred events that have brought him into prominence before the Latter-day Saints.

Apostle Rudger Clawson was born in Salt Lake City, Utah, March 12, 1857, being the son of Bishop H. B. Clawson and Margaret Gay Judd Clawson. He was educated in the schools of his native city. The teachers who seem to have influenced him most were Dr. Karl G. Maeser, Miss Cook and Dr. John R. Park.

From his earliest boyhood, Elder Clawson was religiously inclined. One of the shaping forces of his character was his early reading of the Book of Mormon. His own words

on this subject teach a lesson full of interest and deep meaning to the young Latter-day Saints.

«Early in life I became deeply interested in the Book of Mormon,» he says, «which I read and re-read, and drew from its divine pages inspiration and hope. Faith sprang up in my heart. By a careful study of that glorious book, well defined ideas of right and wrong were firmly fixed in my youthful mind, and I was thus measurably able to withstand the temptations that assailed me and was able to escape many of the sins and follies to which some of the young are addicted. With advanced years, the conviction has constantly grown upon me that the Book of Mormon is one of the grandest books of the age.»

Regarding the meeting-going of the small boy, Elder Clawson bears this testimony:

> I remember the interest I felt, as a boy, in the Sunday meetings at the Old Tabernacle, and later in the large New Tabernacle. The sermons of Presidents Brigham Young, Heber C. Kimball, George A. Smith and the Apostles and Elders made a profound impression on my mind for good. From my own experience I am led to believe that the effects and influence of the teachings of our leaders upon the youth of Zion—I mean the very small boys and girls, who, in the midst of the congregations sit almost unnoticed—is greater than many suppose.

An important adjunct to Elder Clawson's school life was the Wasatch Literary Society, whose membership was composed of his companions and associates, boys and girls of early days, many of whom have since become prominent in public life.

Shortly after leaving school the young man, then only

eighteen years old, became private secretary to Hon. John W. Young, then president of the Utah Western Railway company. In this capacity he spent two years in the East, visiting most of the prominent places, but spending the greater part of his time in New York City. This trip gave the young man much practical and valuable experience.

In 1879, Elder Clawson was called on a mission to the Southern States; and it was while laboring in the State of Georgia, preaching the Gospel of Christ, that his friend and companion missionary, Elder Joseph Standing, was shot down by a brutal mob. The news at the time sent a thrill of horror through the Church. Briefly told, the terrible experience and Elder Clawson's part in it, is as follows:

In the summer of 1879, Elder Clawson and Elder Standing who were laboring in Georgia, started for a conference of the Elders to be held in the city of Rome, that State. On the way, they were to call on some members of the Church living at Varnell's Station, Whitfield County. Elder Standing had previously labored in that section and had succeeded in raising up a branch of the Church.

The missionaries reached the place on the evening of Saturday, July 9th. Calling at the house of a Church member, they found the family to be in a state of great excitement, owing to the threats made against the Elders in the neighborhood. Because of this bitter and murderous feeling the brethren were refused the privilege of stopping over night at the house. They were, however, directed to the house of a Mr. Henry Holston, who was not a member of the Church but was friendly to the Elders.

Mr. Holston received the missionaries kindly, and when

the situation was explained to him, he said he would defend them as long as they were under his roof. Elder Standing appeared pale and anxious over the trouble which threatened them. A dream he had had a short time previous seemed to worry him, as it appeared to forebode evil.

The next day was Sunday. The morning opened beautiful, and the two Elders set out to get their satchels and bring them back to Mr. Holston's place. They found the family still fearful of trouble, so did not remain long.

The road between the two houses was densely wooded on both sides. On the way back to Holston's, the two young missionaries suddenly came upon twelve men, some on horseback and some on foot. They were all armed, and as they caught sight of the Elders, they set up great yells of exultation, and came rushing towards them like a pack of hungry wolves. Elder Standing asked the men by what authority they were thus molested on the public highway.

«We'll show you by what authority we act!» they replied.

One of them then jumped from his horse, and came up to Elder Clawson with a cocked revolver, pointing it into his face and at the same time uttering vile and most blasphemous language. The mob then ordered the brethren to follow them, which they did. To the expostulation of the Elders that they were peaceable, law-abiding citizens, the mob replied:

«The government of the United States is against you, and there is no law in Georgia for Mormons.»

In this march to violence Elder Clawson walked rather slowly and thus lagged somewhat. At this, one of the raffians came up behind and struck him a terrible blow on

the back of the head, causing him to fall forward. He was, however, up again in an instant, but he knew he could do nothing to resent the attack. Shortly after the wretch attacked him again with a club, which only his comrades prevented him from using over Elder Clawson's head.

After a time they left the road and went deeper into the woods. The party met an old man, well known in the neighborhood, and a girl by the name of Mary Hamblin who had come to warn the Elders.

Elder Clawson feared that the mob would injure the girl, but they let her go with a threat. Soon they came to a beautiful spot in the woods—a spring of clear water shaded by a large tree. Here a halt was made and the party seated themselves around the pool of water.

Here the mobbers conversed for about an hour and a half, accusing the Mormons of all manner of vile acts. They seemed very eager to learn something of the whereabouts of Elder John Morgan, against whom they seemed to have a deep-seated hatred. They were much disappointed when they learned that he was in Utah.

Presently three horsemen, who had left the party a short time previously, rode up again. One of them gave a command to «follow us.» At the same time, Elder Standing, who was sitting with his back to the rider, suddenly leaped to his feet, turned, clapped his hands together and shouted the word, «Surrender!» A man seated close to him pointed his pistol at him and fired, and the young missionary instantly fell. The mobbers at once arose, and one of them, pointing to Elder Clawson, said to his companions: «Shoot that man.»

Instantly every weapon was turned upon him, and it seemed to the young man that he was standing on the brink of eternity. He faced the mob, folded his arms and said, «Shoot!»

But the orber not to shoot was given and the guns were lowered. Elder Clawson then went to his murdered companion and looked into his face. A ghastly wound was in his forehead where the bullet had entered.

Elder Clawson got permission from the mob to go after some assistance for his friend. Running through the woods he hailed a wood-chopper, and asked him to assist in removing the body. «No; I haven't time,» was the reply.

Arriving at Mr. Holston's that gentleman gave Brother Clawson a horse to go after the coroner, while he left for the scene of the assassination. Elder Clawson again met the mob on the road fleeing from the State. He feared they would murder him also, but they let him pass unharmed, and with a thankful heart he traveled on.

Arriving at Catoosa Springs, a fashionable watering place, telegrams were sent to Salt Lake City, and also to the governor of the State. The coroner, his clerk, and Brother Clawson, then set out to get the body. They were joined by Mr. Holston on the way. The coroner held an inquest, and the body was laid upon a plank and carried to the house of Mr. Holston. Here, during that gloomy night, by the light of a candle, with the awe-stricken spectators standing near, Elder Clawson performed the last act of kindness to his friend in washing the awful stains from his body and preparing it for its final rest.

After much difficulty and danger, Elder Clawson got

the body safely on the train, and arrived with it in Salt Lake City August 3rd.

In September of the next year Elder Clawson went back to Georgia to attend the trial of the murderers. Feeling was high against him in the State, but he had a duty to perform, and he did it, although at the risk of his life. Three of the murderers had been captured, and they had been indicted for murder in the first degree. The trial continued for three days. The jury's verdict was «not guilty!» The result was greeted with great demonstration by the spectators. A friend told Elder Clawson that he was in danger, and as soon as possible after the trial he got quietly away.

From the free wandering life of a missionary to the pent-up quarters of a prison cell—such was the next change in the experience of Elder Clawson. Having obeyed the law of plural marriage, Elder Clawson was one of the first victims of that terrible persecution which began under the Edmunds law, and which made many thousand sufferers for conscience sake.

After a trial which attracted wide attention Elder Clawson was convicted. He was sentenced to be imprisoned in the Utah Penitentiary for a term of four years, and to pay a fine of $800.00. He entered the prison November 3rd, 1884.

Just prior to passing sentence, Judge Charles S. Zane asked him if he had anything to say why judgment should not be pronounced, and he promptly replied:

Your honor: Since the jury in my case have seen proper to find a verdict of guilty, I have only this to say why judgment should not be passed upon me:

I very much regret that the laws of my country should come in conflict with the laws of God; but whenever they do, I shall invariably choose to obey the latter. If I did not so express myself I should feel unworthy the cause I represent. The constitution of the United States expressly provides that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. It cannot be denied, I think, that marriage, when attended and sanctioned by religious rites and ceremonies, is an establishment of religion. The anti-polygamy law of 1862 and the Edmunds-Tucker law of 1882 were expressly designed to operate against marriage as believed in and practiced by the Latter-day Saints. They are therefore unconstitutional, and, of course, as such, cannot command the respect that constitutional laws would. That is all I have to say, your honor.

Elder Clawson was but twenty-seven years of age when this terrible experience came to him. Think of it—a young man, full of the energy of life, with bright prospects opening before him, condemned to a loathsome prison cell for four years! What an eternity that four long years must have appeared to the young man! What heart-crushing, hopeless misery! A man of refinement, accustomed to the society of the noble and the pure, forced now to associate with men, low and degraded with vice: to come in close contact with them, yes, to eat and sleep with men repulsively vile and debased; to mingle with robbers and murderers; to be served with poor food, hardly fit to eat; to breathe the filthy tobacco-laden air of the cells—surely, the very gates of hell or the grave could not have been more to be dreaded!

There was but one source from which to ask relief—God, the merciful; and from Him and His comforting Spirit

the young man received the strength to carry him through the awful ordeal.

This short sketch cannot give a detailed account of Elder Clawson's experience in the Utah Penitentiary. For a long time the prison officials treated him with indignities. He had to bear the insults of his fellow-convicts, some of whom took a delight in persecuting the lone Mormon.

After a time other brethren were received at the «pen,» and Elder Clawson's life now became more bearable. His father, Bishop H. B. Clawson, entered the prison in November, 1885, and remained nearly six months. Naturally the young man took great comfort in his father's society, though at the same time grieved to see him in prison.

Slowly the months lengthened into years. His brethren came and went but Rudger was still there. The great number of Mormon convicts had its modifying influence on the prison and its life was easier to bear. During Elder Clawson's incarceration President Lorenzo Snow served a term in prison. The aged Apostle was a great comfort to the brethren in showing them how to bear their affliction with due fortitude.

Elder Clawson was pardoned by President Grover Cleveland and he left the penitentiary December 1, 1887. «During my imprisonment of three years, one month, and ten days,» says Elder Clawson, «I never once felt to murmur or complain, and as I emerged from the prison walls my faith in the principle of plural marriage was just as firm and unshaken as when I entered. I felt to praise and glorify the Lord that He had deemed me worthy to suffer bonds and imprisonment in defense of the right.»

The scene of action again changes. Elder Clawson received a letter from President Wilford Woodruff, dated December 23, 1887, calling him to preside over the Box Elder Stake of Zion. This was a Christmas present indeed! At the quarterly conference of Box Elder Stake, held in Brigham City, February 5, his name was presented and sustained. Elder Clawson at once moved to Brigham and entered upon the discharge of his duties. Under his presidency the Box Elder Stake has come well up to the front rank in the completeness of its Church organizations and the general progressiveness of the Saints. During his presidency new meeting houses were erected in eleven of the fourteen wards of the stake. At the destruction of the Brigham Tabernacle by fire, President Clawson at once took steps for its rebuilding, and thirteen months afterward, the elegant new tabernacle was erected, paid for and dedicated. President Clawson was called to the apostleship at the general conference held October 9, 1898. Since that time he has been occupied in the business of his calling in traveling, organizing, instructing, and in office work for the Church.

«What, Brother Clawson,» asked the writer of this sketch, «has been the most potent factor in aiding you to success in life?» and the answer unhesitatingly was:

«My success in life, if I have attained to any, is due to a fixed and unyielding determination on my part to seek and abide by counsel. I know there is safety in counsel, and that he who turns therefrom and seeks to become a law unto himself must surely fall.»

Nephi Anderson.

APOSTLE REED SMOOT.

APOSTLE REED SMOOT.

THOU shalt be associated in thy labors with the wise counselors of Israel, and if thou art faithful, thou shalt not be a whit behind the chiefest of the Apostles.

This promise, one of many, was made to Reed Smoot, our latest ordained Apostle, by his father, President A. O. Smoot, in a patriarchal blessing given to him on the 24th day of November, 1874, nearly twenty-six years prior to his call to the Apostleship, and at a time when there was no probability that such a call would come. But the spirit of prophecy, which ignores probabilities, and sets at naught all seeming obstacles to the fulfillment of its decrees, placed the seal of truth upon the inspired utterance, and it only remained for time and Providence to do the rest.

We say there was no probability at that time that Reed Smoot would be an Apostle. This will be plainly apparent to the reader when he is informed that the blessing of which this prophecy is a part was pronounced when the subject of this sketch was a mere lad, between twelve and thirteen years of age. Nor was it much more probable ten or fifteen years later; for while not lacking in uprightness and integrity, and while strictly moral and temperate in his habits, he was not what is called spiritually-minded—was not religiously inclined; though he was beginning to head that way. The wise and excellent precepts of his godly parents had

taken root in his soul, their prayers in his behalf were about to be answered, and the budding promises of piety and spiritual power were beginning to show themselves. He was a child of destiny, God's eye was upon him, and unconsciously he was being moulded by the influence of that Spirit which he had received at baptism while in childhood—that «divinity which shapes our ends, rough-hew them as we will.»

From a boy Reed Smoot had determined to be a business man, a financier, a commercial pillar of the commonwealth. This is no exaggeration; all his instincts and inclinations were in that direction, and as soon as he was old enough to form a purpose and mark out a career for himself, that was the end at which he aimed. He inherited from both his parents business acumen, financial tact and executive ability, along with that industrious energy and continuity of purpose which are the main secrets of every man's success.

The third child and eldest son of Abraham Owen Smoot and his fourth wife, Anna Kerstina Morrison, he was born January 10th, 1862, at the old Smoot homestead in the Twentieth Ward, Salt Lake City. The spot where stood the house of his birth is now occupied by the residence of Hon. James Sharp. He received his first schooling under Miss Barbara Romney, daughter of George Romney, the present Bishop of the Twentieth Ward, who in the year 1868 opened a small school in her father's house. The following year the boy attended the ward school, taught by William Willes, and kept up his attendance until after the school was taken in charge by Dr. Karl G. Maeser, in the year 1870.

Two years later came a change of residence for Reed and the other members of his mother's branch of the family.

As early as 1868 his father and a portion of the household had moved to Provo, where ex-mayor Smoot of Salt Lake City was elected to a similar office and was also the president of the Utah Stake of Zion. There the rest of his family now joined him, and there his son Reed has continued to reside up to the present time.

At Provo he attended the Timpanogas branch of the University of Deseret, which was succeded by the Brigham Young Academy, which, next to the great man whose name it bears, and co-equally with Dr. Maeser, its educational founder, owes its existence to our Apostle's honored sire, the late President A. O. Smoot. Reed attended the Academy's first term in April, 1876, being one of twenty-nine students with which the institution opened. He passed through all the higher branches then taught there, and at one time was the only student in the academic department, from which he was graduated in 1879. He studied principally along commercial lines, and at intervals, mainly during vacations worked in the Provo Woolen Mills, which his father and others had founded and which had started up in the year 1872. There he obtained his first insight into manufacture, and it was a practical insight too, for he worked in every department of the factory. Immediately upon entering the mills, he formed the characteristic resolve to one day become their manager; an ambition realized eleven years later.

Upon leaving school, and after conferring with his father and his tutor, Dr. Maeser, he fully made up his mind to pursue a commercial career, and with that end in view took a humble position in the Provo Co-operative Institution,

the first co-operative store organized in Utah under the impetus of the great co-operative movement projected by President Brigham Young in the year 1868. Beginning at the bottom round of the ladder, Reed went to work sacking fruit, sorting potatoes, and doing odd jobs about the place, but all the while keeping his eye on the mark for which he had set out. One day his father entered the store, and in conversation with the superintendent, R. C. Kirkwood, happened to remark, «I see you have Reed here, but I guess he won't stay with you very long.» Reed overheard the remark, and though it was not meant unkindly nor said slightingly, it caused the youthful sacker of potatoes to set his teeth doggedly together and to inwardly determine: «I will stay here until I am superintendent of this institution.» That determination was adhered to, and in September, 1880, less than eighteen months from the time he uttered the prediction, it was fulfilled. He became superintendent of the Co-operative Institution and remained such until April, 1884, when he was made manager of the Provo Woolen Mills; thus realizing his previous resolve.

His first call to the mission field—supplementing a notice previously given—came in the year 1880, but was rescinded, as his services were needed as superintendent of the co-operative store. His second call was in March, 1884, when he was again stopped from going abroad, and was given by President John Taylor a five years mission as manager of the Woollen Mills. Another call was made upon him in October, 1890, and in November of that year, he left home en route for Liverpool, the headquarters of the European Mission. This was his first absence from America, bar-

ring a brief visit with his father to the Hawaiian Islands, upon which he was gone from May 2nd to July 19th, 1880; but he had visited on business nearly every State of the Union.

Prior to going upon his mission he had not been very active in religious matters, but had thrown his whole soul into business and was fast becoming wealthy, or at all events a man of means and of consequent financial influence in the community. In fact, he was so prosperous, and so intensely interested in money making, that it was feared and said by some that Reed Smoot and religion were drifting apart. Some went so far as to predict that if another call came for a mission (he had already had two, and had been prevented from going through no fault of his own) he would refuse to accept it. How groundless were these fears and assertions, and how unwarranted such a prediction, was shown by his prompt departure for Europe in the fall of 1890, and by the subsequent great change that came over him in relation to spiritual things.

While abroad he labored principally in the Liverpool office as bookkeeper and emigration clerk, under the presidency of Apostle Brigham Young. He also visited and spoke at the various conferences, and from July 2nd to August 6th of 1891 was absent from England touring the continent in company with Dr. James E. Talmage, who was visiting Europe, and Elder Samuel A. King, one of the Utah missionaries. The party passed successively through Belgium, Holland, Germany, Switzerland, Italy and France. While at Liverpool Elder Smoot became well acquainted with the leading officials of the Guion Steamship line, which had for many years the bulk of the Mormon emigration from Liverpool,

and was treated by them with the greatest courtesy and consideration. Mr. George Ramsden, the old-time manager of the Guion shipping agency, made him welceme at his home and manifested almost a father's love for him. Mr. John A. Marsh, the head man of the Guion company, also took much interest in him, and appointed him his agent as a passage broker; a situation which, though it brought no salary, was of additional advantage to the emigrational interests of the Church. While he was acting in this capacity the change was made by which Mormon emigrants, who formerly had but the usual steerage accommodations, were provide with intermediate passage over the Atlantic.

Elder Smoot was called home by a telegram from President Wilford Woodruff, which informed him of the serious illness of his father, and in response to this summons he sailed from Liverpool on the 19th of September, and arrived at Provo on the 1st of October, 1891. For a short time he assisted his father as manager of the Provo Lumber Manufacturing and Building Company, one of the industries that President Smoot had established, and straightened out a contract between that company and the Territorial Insane Asylum. In the spring of 1892, he resumed his former position as manager of the Provo Woolen Mills, which under his able superintendence have achieved a splendid success. That position he still holds.

At the time that Elder Smoot went to Europe he was a married man and had been one since the 17th of September, 1884, when he wedded Miss Alpha M. Eldredge, daughter of the well-known Salt Lake merchant, Horace S. Eldredge, who was also one of the First Seven Presidents of the Seven-

ties. Her mother was Mrs. Chloe A. Redfield Eldredge, daughter of Harlow Redfield, one of the founders of Provo. There Elder Smoot built a handsome home as the domicile of himself and wife and their steadily increasing family. They have had six children, five of whom are living, and their married life has been a happy one.

After his return from England, he launched out in business more extensively than ever, and his spiritual development, which his mission had awakened, likewise continued. He was the main promoter of the Provo Commercial and Savings Bank, one of the soundest institutions in the State, and he became its first president, a position held by him at the present time. He engaged considerably in mining, erected a number of business blocks, and became a director in the Clark-Eldredge Company of Salt Lake City, as well as in various other important concerns. His first mining venture was in conjunction with C. E. Loose, S. S. Jones and Thomas R. Cutler, in the Sioux Consolidated and Utah Consolidated Mining companies. Selling out at a profit, he next invested in the Grand Central and was one of the original incorporators of that now famous mine. He was made vice-president of the Grand Central Mining Company, also of the Victoria Mining Campany, of which also he was one of the incorporators. His latest notable appointment was as a director of the much talked of Los Angeles and Salt Lake Railroad, which is about to be constructed.

In politics Mr. Smoot is a staunch Republican. He has never sought an office, but has been honored with important official positions. From March 15, 1894, until the advent of Statehood, he served as a director of the Territorial Insane

Asylum, by appointment of Governor Caleb W. West, and after Utah entered the Union, a sovereign commonwealth, he was appointed by Governor Heber M. Wells as a member of the Semi-Centennial Commission, which in 1897 conducted so successfully the great Pioneer Jubilee.

Elder Smoot's ecclesiastical record is as follows: He was baptized at eight years of age in the Endowment House at Salt Lake City, and was ordained a Deacon July 15, 1877. In 1879 he was made a Priest, and in April, 1880, an Elder. Four years later he was ordained a Seventy by Elder Abraham H. Cannon, one of the First Council of Seventies, and in April, 1895, was ordained a High Priest under the hands of President Joseph F. Smith. At the same time he was appointed second counselor to President Edward Partridge, who had succeeded President A. O. Smoot, deceased, as the presiding authority of the Utah Stake of Zion. Elder Smoot continued to serve as one of the presidency of that stake until called to the Apostleship on the 8th day of April, 1900. The same day he was sustained in that exalted position by the voice of the general Conference, and was ordained an Apostle by President Lorenzo Snow on the day following.

While a member of the Utah Stake presidency he was appointed to raise means to pay off the debt then hanging over the unfinished Stake Tabernacle, and to complete that structure. This duty he performed with his usual promptitude and success, the debt being cancelled and the building completed accordingly. He has acted for years as one of the board of trustees of the Brigham Young Academy, and is a member of its executive committee. He solicited subscriptions for and was the main instrument in the erection

of the new college hall, an adjunct to the Academy, in the success of which he has ever been deeply interested.

It can be truly said of Apostle Smoot that he has never sought preferment either civil or ecclesiastical. He has worked honestly and faithfully at whatever he had in hand—industry and continuity being his watchwords, recognized by him even while a boy as the keys to success and prosperity—and his talents and his labors alone have recommended him for promotion. This accounts for the general feeling of satisfaction manifested by the vast congregation, which, in the afternoon of Sunday, April 8, 1900, at the great Tabernacle in Salt Lake City, voted unanimously, with their hearts as well as their hands, to sustain him as one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Much of this good feeling was doubtless due to the fact that many present were acquainted, not only with the marked ability of this young man, but with the good and wise use that he has made of that ability.

Many know of the valuable aid that Reed Smoot has rendered from time to time in a financial and executive way to this or that struggling institution, but few are aware of how numerous are his private acts of beneficence. Truly has it been said that ostentatious charity insults the misery it would relieve. Reed Smoot's charity is not of that kind. He does not ask a friend in trouble, «What can I do for you?» or say, «If there is anything you want, let me know;» thus throwing upon the afflicted soul an additional burden and subjecting it to unnecessary humiliation. He shrewdly sees the need and tactfully supplies it, without speaking or awaiting a word. And this is charity, true charity; for it is

generosity, it is bigness of heart, and as far outsoars mere almsgiving as the eagle outsoars the swan.

In person Apostle Smoot is tall and well built, though his unusual height makes him appear almost slender in frame. He moves with the rapid, energetic stride characteristic of the rustling business man. He is punctual in keeping his appointments, and, as he says, owes his greatest losses in time to the failure of other men to promptly keep theirs. He possesses a fearless candor, «speaks right out in meeting,» says exactly what he thinks, and yet is courteous, considerate and kind-hearted. He is neither a preacher nor a writer, but expresses himself with intelligence, earnestness and humility, both by tongue and pen. His genius is practical and progressive. As a financier and an executive his talents are of the first order, and the fallacy is long since exploded that the Lord has need of but one class of men in any department of His mighty and marvelous work. «My duty first, my pleasure afterwards,» may be said to be our Apostle's favorite motto, one that he faithfully exemplifies; and this is just as true since the great spiritual awakening experienced by him as the result of his foreign mission and his appointment as one of the presidency of the Utah Stake, as it was when he was devoting himself heart and soul almost entirely to commercial pursuits.

His father was born in the State of Kentucky, and his mother was a native of Brekka, Norway. Both were of heroic mould and mettle, both sacrificed much for the Gospel's sake, and the Apostle is the inheritor of many of their noblest qualities; chief among which is the ability and inclination to do good, publicly and privately, and to thoroughly enjoy the doing of it.

O. F. Whitney.